

THE EAST & WEST REVIEW



An Anglican Missionary Quarterly

CONTENTS

ARTICLES :	Page
The Work of an Indian Priest in a Mass Movement Area - - - - -	H. C. Read - - 3
Reflections from Cyrene - - - - -	Edward Paterson - 10
Chinese Universities in War-time - - - - -	Eva Spicer - - 19
Partnership in South Africa - - - - -	G. Callaway - 25
Foundations of the Religious Life - - - - -	A C.S.P. Sister - 31
The Shepherd's Crook in Africa - - - - -	W. J. Clissold - 38
The New Order Exhibition - - - - -	Max Warren - 44
VIEW ARTICLES :	
Reunion and the New Testament - - - - -	A. H. Rees - - 51
The Church and the New Order - - - - -	Roger Lloyd - 56
NEWS FROM OVERSEAS - - - - -	- - - - - 59
REVIEWS - - - - -	- - - - - 62

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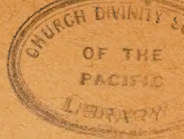
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Volume VIII JANUARY, 1942 Number 1

CONTENTS

ARTICLES :	Page
The Work of an Indian Priest in a Mass Movement Area - - - H. C. Read - -	3
Reflections from Cyrene - - - Edward Paterson -	10
Chinese Universities in War-time - - - Eva Spicer -	19
Partnership in South Africa - - - G. Callaway -	25
Foundations of the Religious Life - - - A C.S.P. Sister -	31
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THE WORK OF AN INDIAN PRIEST IN A MASS MOVEMENT AREA

By H. C. READ*

TRAVELLING and talking—those I would say were the two chief external activities of an Indian village priest. It would be much better and more interesting if the priest himself would sit down and tell us about these two activities of his. But unfortunately none of the clergy in this area is qualified by education for such a task. The next best thing seems to be to attempt to sketch from the outside, however inadequately, some of his labours as they appear to a sympathetic observer. I will write with one particular priest in mind, and will concern myself just with one month when I happened to see rather more of his work than usual. But what I have to say would be applicable, in all the main essentials, to the other priests in this district. I should add that we are not one of the famous and favoured Mass Movement areas. Our Christians number barely 10,000; the increase from Hinduism averages about 400–500 a year; and we are very backward in many directions, notably education; in consequence of which none of our present pastors has reached even matriculation standard. Aurangabad itself is nearly two hundred miles north-east of Bombay as the crow flies, and it is one of the chief towns in Hyderabad State.

The story begins at a monthly meeting of our priests at headquarters, when I announced that there would be a confirmation. We tend to keep our confirmation candidates “on tap,” and then, when the date of the bishop’s visit is fixed, the pastor has to get round to all his villages where he has his candidates and round off the instruction which up till then has been given, under his supervision, mainly (though by no means exclusively) by the local catechist. On this occasion the pastor whose activities we are to trace reported

* The Ven. H. C. Read is Archdeacon of Aurangabad.

that he would have about one hundred and fifty candidates coming from twenty-three villages. He had, let us say, six weeks or two months in which to give them their final preparation, and these two months happened to coincide with two of the busiest months of the year, when the people spent all day, and quite often the nights also, in the fields immediately outside, or sometimes at a distance from, their village. That meant that where the Christians came back to their villages to sleep they could only be gathered together for instruction late at night, and then only by one whose zeal was greater than their sleepiness. In other cases the pastor or catechist must follow them to the fields and teach them there, either during the midday rest or at night when the work was over. If it had only been a question of visiting two or three villages, the task would not have been a formidable one; but in this case it was not two or three, but twenty-three! And that presents a nice problem for a priest who has neither aeroplane nor motor-car, but only a slow-moving bullock-cart to carry him from place to place.

A small digression is necessary here to give you some idea of the geographical difficulties involved. Aurangabad is our central station. Put that at the centre of a circle. The pastorate with which we are concerned consists of a segment of the circle, and its principal town lies (inconveniently enough) almost on the circumference, thirty miles from the centre. The limits of the parish extend along the circumference for eighteen miles in one direction and thirteen in the other. For practical purposes there is only one road—stretching from Aurangabad to the principal town, and these two places are further connected by a daily bus service. Over the rest of the country there is a network of bullock-cart tracks, some better than others. In the rains rivers spring into existence to make, shall we say, five times more difficult the priest's problem of visiting his congregation. But quite apart from this complication the task is serious enough. Make a little diagram of the pastorate; plot villages in a semicircle of twelve to fourteen miles radius (not more on this occasion) from the town on the circumference; remember that while bullocks can go sixteen to twenty miles a day on occasions, their normal range, if they are to be worked daily, is only about eight to ten miles; and then you have some idea of the complexity of the task.

However, all went well. The confirmation took place in the evening, and it was followed by Holy Communion the

next morning, when all the confirmees and many of their friends partook. The service was timed for 7 a.m., and it had been impressed on all that what ever happened they must not be late. But clocks are not a feature of village life, and so it came to pass that a full hour before the service was due to commence the congregation was already assembled. The pastor simply told them to sit quiet and meditate on the gift they were about to receive and the meaning of it. And sit and meditate they did in a wonderful silence, with the result that in the service that followed there was a real atmosphere of reverence and devotion. It was the more impressive because the service was not held in a church, but a court-yard, where only the part that served as a sanctuary was under a roof. It may be mentioned in passing that there is no church in all this pastorate, and only a few, mostly quite inadequate, schoolrooms that do duty as prayer-houses at night.

If you or I had been in the pastor's shoes (or rather sandals), and more especially if you had been responsible during that last hectic twenty-four hours when one hundred and fifty people had to be welcomed and fed and accommodated, and their difficulties and troubles smoothed over, I think we should have heaved a deep sigh of relief when the bishop and the missionary had betaken themselves off, and when subsequently the whole congregation had begun to wend its way slowly homeward; and we should have felt we had well earned a few days of quiet. But that was not to be. After three or four days the missionary was returning to take a series of baptisms in four villages where over a hundred Hindus (including the children) were to become Christians. So the pastor had to get busy again and arrange for the maximum amount of instruction to be given by himself and his catechists in the short time remaining. Little need be said about the baptisms themselves, inspiring and impressive though they were. The point to be noted is that the baptisms in two villages were overdue by I should not like to say how many years. That was not the fault of the pastor, who is the most energetic man I know. The fault was simply shortage of staff. In both villages there was a nucleus of Christians; but because one village was very inaccessible, and the people of the other perhaps a little bit troublesome, they had been left without a resident or visiting catechist for long periods; and so there was not much inducement for those who had not yet become Christians to put forward their names for baptism. The community in the third village was not won

without a struggle. It was a "key" village, and there was considerable opposition from the caste leaders whose village it was. The pitch had been further queered by the unsettling activities of Seventh Day Adventists.

The baptisms finished, we went off on another task which was to mean more labour for the pastor. A fairly large community of Bhils—about one hundred and fifty—had become Christian some ten years ago. These Bhils are not outcastes, but stand lowest in the Hindu caste system. Five years after becoming Christian, for reasons that need not be detailed, but under very considerable provocation, and after great pressure had been brought to bear on them by the village people, most of them formally renounced Christianity. Since then the pastor had kept in touch with them, but no more than that. It was felt that the time was now ripe for a concerted effort to win them back. The village was a distant one, and the road difficult, so catechists were sent on in advance to insure that the people would be there for the evening, and not out in the fields. That evening's meeting went off well; the people professed penitence; and so it was arranged that the pastor and three of his catechists should spend a week there. To help them, an S.P.G. missionary kindly lent us the services of one of his Bhil catechists from over the border. He duly came, accompanied by a few voluntary workers, and I have since received a very favourable report of the work accomplished during the week. I am therefore hoping it may be possible at an early date formally to receive back into the Church these lapsed members of it. The work of that week cannot have been easy, with its endless discussions and talks with individuals and groups, and then prayer, the singing of hymns, and simple instructions evening after evening, continuing far into the night.

Before this special week the pastor had spent two or three days with his workers at one of the great *yatras* or fairs which are specially frequent in the hot weather. All Indian villagers love them. They provide a break from the monotonous round of their everyday work. And they present a great opportunity to the pastor. He meets there many of his flock, has ample time to attend to their troubles and settle their quarrels, and can arrange for celebrations of Holy Communion in the early morning for many who may not have had the privilege of receiving for months. And then it is a supreme evangelistic opportunity. There is nothing our keen Christians (whether paid or voluntary) love better than to join

up with a choir (we call it a *bhajan mandali*) that, on a chosen pitch right in the middle of the pilgrim crowds, sings gospel hymns and intersperses them with gospel addresses, for hour after hour, seemingly unweariedly, right on as often as not into the small hours of the morning. In this way, working perhaps chiefly among his own people in the mornings, and tackling the non-Christians at night, the pastor finds his time taken up.

Some reference ought to be made to what may be called the ordinary routine work of the priest. And first of all the Holy Communion. This has to be administered as often as possible to all his communicants. The problem is not as acute here as is some other larger pastorates. But even so there are ten villages in the area containing more than ten communicants, and thirty-four altogether where there are at least three. Since the recent confirmation these figures will have increased. It will be evident that it is impossible to insure even a monthly communion for all those who would like it. Then whenever a pastor visits a village he finds plenty to occupy his time. There may be inquirers to be prepared for the catechumenate, or candidates for baptism or confirmation. The instruction of these has often to be done individually, and usually late at night or in the early morning. I remember once hearing this particular pastor give an instruction on the ten commandments at 4.30 one morning, in continuation of a similar instruction which had sent me to sleep the previous night; and all because the particular person being taught had to leave early, and there would be no other opportunity of getting hold of him. Then there are marriages to be arranged, or marriage complications to be smoothed out, involving hours and hours, sometimes it may be days and days, of patient argument and persuasion. It was said once by this pastor of a would-be ordinand that he was too like a European missionary; he was not prepared to sit and listen for hours and hear the story all come out by degrees, and all jumbled up, and then sit on and patiently recommend again and again what seemed the right course of action. To win the confidence of his parishioners the pastor must be willing to give hours of time just to sitting with them and sharing their dull, humdrum lives. He cannot rush through the business and get on to the next piece of work, like his European brother. Again and again the pastor has to take up arms on behalf of his parishioners against oppression from the village people, or it may be some petty

Government official. Prompt action here is essential. The pastor told me casually of an all-night journey that he made quite recently to rescue a man who had been cruelly beaten for no offence whatever. His sudden, unexpected arrival procured his release. Such cases are numerous, but they are usually only brought to the missionary's notice when his assistance is required in approaching some high official. The needs of the sick and destitute are never in the background. Among the latter are included many widows who appear to be nobody's concern. The pastor has to do his utmost to get something for them, either from the missionary or from his tiny poverty-stricken congregations, so that they may have at least a minimum of food and clothing—the latter especially, because they can usually beg food of some kind. Then there are the lepers and the blind, for whom provision must be made if at all possible, as it seldom is. Then there are those who fall suddenly dangerously ill, and medicine must be procured for them without delay from the nearest dispensary; or perhaps the sick man must be conveyed there—involving another long night journey in a bumping bullock-cart.

And, lastly, there are the never-failing requests from every congregation. One wants a well because they have no water; another a school because their children are growing up illiterate; or it may be a grant of land from Government; or the redress of some long-standing grievance that they expect their pastor to secure for them.

It will be readily understood that there are not many days in the month when the pastor can be at home with his wife and children; and even when he is, the town where he lives is the seat of the local government administration, and the Christians all come in to it for their legal business (litigation fills the place that football matches do in England), or for the weekly bazaar, or for this matter or that; and they come and sit in the pastor's house and expect him to help them and feed them so long as they are there; and he nearly always does.

The story ends in the last week of the month, when the pastor comes in to Headquarters for his pay and the pay of his workers. He comes armed with multitudinous requests, and his task is to get as many of them as possible granted by the missionary. This is no easy matter. The problem requires careful circumspection. Pay-week is a busy time for the missionary, and his temper on any particular day; and

the best moment to approach him are matters that require much previous thought. All the pastors have their different methods of approach. One will make as many requests as possible, repeat them unweariedly and unashamedly month after month, and trust by simply wearing the missionary out to get something of what he asks. A second adopts exactly the opposite method. He will very rarely indeed put up a request, and when he does it is almost a gentleman's agreement between us that he must have what he asks. The method of the pastor we are considering is a direct frontal attack. He can be very eloquent. He makes the particular case he is advocating seem the most deserving or the most urgent in the whole mission, and his request simply *must* be granted. Not only I but my predecessors have fallen again and again before his eloquence. But I have made the discovery that if one can withstand his first impetuous assault with a very firm no, the whole attack crumbles at once and he has not a word more to say. Or shall I speak more generously and more truly, and say that I have seldom met a pastor with a greater love and faith burning in his heart, so that when he pleads for someone in distress his eloquence springs from a very real and deep sympathy with the sufferer; and when he urges a further extension of our mission commitments, it is because of his fervent faith that the call is from God, and He will provide? Such appeals are hard indeed to resist.

I mentioned at the beginning travelling and talking as two of the predominant activities of the village priest. The last time I was out in his district the pastor pointed regretfully to one of his bullocks. It was still a young bullock, but owing to persistent over-driving it had developed an incurable disease in one of its feet and would have to be got rid of, and another one bought in its place. And the previous month when he came in to see me he could scarcely speak—he was so hoarse. Travelling and talking! And yet “how beautiful are the feet of them that bring” with unwearied activity, and proclaim with a ceaseless witness, “glad tidings of good things!”

REFLECTIONS FROM CYRENE

By EDWARD PATERSON*

OPPPOSITE is a map of South Rhodesia, looking rather like a teapot, with the Victoria Falls at the spout. The shaded area is the plateau, on which you will see Cyrene, and from which, as you will see from the altitude figures, the savagely-eroded ground falls away to the Limpopo and Zambezi Rivers, rapidly carrying away the precious rain from which we get all too little benefit. This plateau or ridge is the key to the development of the country, for on it, avoiding the need for great bridges, are the roads, railways, the larger towns, the best grazing for cattle, and, most of all, the healthiest climate, while in it are the gold and chrome which hold so many in employment.

Once off this ridge, Southern Rhodesia is still fairly wild, with little communities of natives swallowed up with the wild fauna in the interminable bush. The country west of the ridge has always been a forgotten country, debouching as it does on to the deserts of South West Africa ; but the country to the east is part of the great corridor through which first prehistoric man and later the great Bantu tribes found access to the pasture land of the south.

In the centre of this corridor stands the enigmatic Zimbabwe, the greatest monument raised by the Bantu, which has proved the grave of many scientific reputations during the incredibly bitter controversies which have arisen on the question of its dating. Before we came to this country it had been the scene of a constant milling around of native peoples, with brief and slight incursions by Arab traders and Jesuit missionaries between the ninth and sixteenth centuries ; then history again becomes silent until David Livingstone pushed his way in along the ridge to discover

* The Rev. Edward Paterson is director of Cyrene, an experiment in African education. The scene of the experiment is a tract of land in Southern Rhodesia recently granted to the Church of the Province of South Africa. Natives are trained in manual work and fine craftsmanship. The school is now in the third year of its life.

the Victoria Falls. About the same time Afrikander hunters after ivory came from the south, the beginning of a long stream of intrepid men whose exploits to-day read very much like wanton slaughter.

The strangest invasion was now to come. We know enough to-day, from the study of native language and customs, to say that the Bantu native people came from the



north, from Nubia and Abyssinia, and that they were even then a mixed people of Hamitic origin and Semitic admixture. In their long trek southward, taking perhaps 1,500 years on the way and searching always for better pasture lands for their cattle, they dispossessed the Bushman and even perhaps the stone age people, driving them slowly before them, sometimes mixing blood with them, as they had with negro peoples further north.

At long last the vanguard passed over the Limpopo and

spread themselves along the grassy hills of Zululand and Pondoland. Then, among the Abatetwa nation arose young Chaka, junior son of a headman of the sub-tribe called the Ama-Zulu, who by Hitlerian ruthlessness and organization gained leadership of the whole nation. It was from his anger that a tribal sub-chief called Mziligazi (drinker of blood) fled with his tribe to terrorize the present Transvaal until on the advice of Dr. Moffat of Kuruman he left for the new country which Livingstone had discovered, and entered it, a decimated remnant, after a long journey through sterile Bechuanaland, picking up the tribal name of Matabele on the way. His warriors married freely with the women they found there, and pressed for service the young men of Rhodesia. Later, when Lobengula, his son, was king, a thin trickle of missionaries and hunters and concession hunters flowed in, till finally, like a rocket, came Cecil Rhodes and his freebooters to open a dark page in our history and close it with the whole of Southern Rhodesia a British possession. To-day we have a white population of 60,000 and a very great population of native people who, now that they must live in peace, increase rapidly and flood out from their scattered reserves, which are not in the most productive parts of the country, to enter the towns and mines for work.

Here again, as in the Union, the stage is set for the same drama of unthinking oppression and fumbling good intention which such an association of civilized European and thrusting native must bring. It is terribly easy to say to the Government: "You are wrong in your native policy," and yet to be without any idea as to what is right. At the moment our Government has the idea of developing the reserves into what they call a "Great African Civilization"—a chimera which occupies the minds of those who disregard the fact that the degree and quality of a civilization depend upon not only the economic factor but also the free interchange of its mental and spiritual and actual riches with other civilizations. Civilization will not develop in a vacuum.

The major tragedy in our native policy is that the authority of African chiefs has been largely done away with and given over to a Native Affairs Department which expresses itself, so far as the native is concerned, through a Native Commissioner, a distant and arbitrary in place of an intimate and whimsical control. The native thus has nobody in authority whom he can approach as one man capable of joy

and suffering to another in like situation. True he can approach his missionary, but missionaries are variable factors, blowing hot and cold, and not always looked upon with favour by Native Commissioners.

Missions have been a great factor in Southern Rhodesia, and in reading the story of their work one is staggered by the uncertainty of the human element and the confusion of missionary aims and policy. Even to-day a cross section of missionaries would show a diversity varying between those who believe implicitly in the ideals of Government policy and those who regard them as the ideals of thieves and robbers.

To return to our map. The Matabeleland end is on the whole the drier end of the country and perhaps the better end for cattle. The natives are a mixture of the old Karanga-Rozwi peoples with the Matabele; their main interest is their cattle, the offspring of old native stock now being slowly improved by the use of better bulls. There are no large scale native farmers, and perhaps with the poor water supply and sandy soil it will be years before we see them; but the Government is alive to the need for improvement, and Native Agricultural Demonstrators are now in the Reserves with hopeful beginnings. A great volume could be written on the rape of the soil which has for so long been the practice in new countries; but to-day we are aware of this evil, brought home to us by the dustbowls of America and Australia, and we are trying to farm with some consideration for those who will come after us.

The Europeans in Matabeleland occupy themselves in the commerce and small industries of the towns, in the gold mines and farms. Taken together, theirs has been a "brass-back" development, a severe keeping to business with little to show on the cultural side—a "biting on the bullet" in the effort to hold on against a sun and a country which flattens Europeans as it flattens colours. I wonder what you would make of your people here? A few years in Rhodesia changes them out of all knowledge. I think, perhaps, the sun has something to do with it—the incredible beauty of our trees in early spring lasts a short month and then turns into a drab grey-green as though they were denied all but sufficient sustenance to say, "I am alive, though near death." Like the leaves, we, too, get dried out and become fratchy and edgy, too much inclined to lose the power of consecutive and constructive thought and to

substitute therefor a similitude of terrific conviction about things we have not thought about till that moment. The native policy of the average European suffers much because of this intransigence. In a recent newspaper correspondence on the subject of natives, there developed from the basic and easily comprehended claim that contact with the European was doing much harm to the native, a most horrifying and turgid stream of vituperation against the native and against everything which made any sort of silhouette against this fog of narrow-mindedness—Government, Native Commissioners, Missionaries. It is that "agin the Government" attitude, that pulling down of anyone who attempts to stand, whether politically, socially or morally, which is the soul-destroying element of life in the sub-tropics. I see it in myself and I see it all about me; and through it all the patient native, his pigmented skin suited to the sun, is able to relax and be constructively indolent, as we can never be. If ever you pray about people in hot countries, pray that they may learn to relax and "gaze as long as sheep and cows," and to "sit and think, and sometimes just to sit."

I know I am right in my assessment of these things, because out of all this knife-edged greyness of life there rises not only the desire to do a job of work really well, but to season work with the less spicy sauces of some sort of culture. It would seem to be a great chance for the Church, which in history has custodianship of the things men look for to-day and which it lost only when it confused uplift with religion and struggled to give an answer to the intellects of men when it was their souls that craved answer.

Cyrene will be for many years to come in the throes of growth and with many urgent things nagging at us. There are external needs—buildings and equipment and things for recreation and amusement; there are the deeper needs—staffing, wisdom in directing a work which has such far-reaching effects on the future, giving students those deep roots in faith in God and man without making them smarmy or hypocritical—true education and not the imposition of facts, true craftsmanship and not mere working for money. What a lot of power to make or mar our future is given to the teacher or missionary! Our students, fresh from the soil, see us as the whole western civilization in little, and expect from us an answer to every question; and yet it is not width of knowledge we need so much as depth of knowledge.

There are many who think that a missionary lives in a fool's paradise with no true standards of judgment and no sane view about the people with whom he works. In part, this wrong idea is the missionary's own fault, for how often in speaking of his work does he deliberately hide the truth about his work and polish up for approval only those things which will impress—the conversion, the successes, the need for support.

Actually we all are very human and terribly like other people, with, added to the tricks and difficulties of our own temperament, the task of ruling and directing a difficult and often trying piece of work. We, more than most working people, because we must judge and work by spiritual standards, know the full blast of disappointments and disillusionment and monotony; but it is because, when judged by these standards, we know the virtues complementary to the evils, that we get that strength through weakness which Paul knew, and are able to go on.

Monotony is the great drag in everybody's work; one sits with a great class of boys, a grey mass of faces looking as impenetrably dull as the primeval chaos, and asks a question, expecting some dull and pedestrian answer; but no answer comes, until suddenly one pair of eyes lighten and, shimmering up from the depths and breaking the surface with a great fountain of spray, comes a glorious answer, shattering the greyness into prismatic colours before it slowly sinks back into monotony. It is for such moments we live—for the bright accents seen against drabness—and that is true of all of us.

Again it is said to the missionary: "You don't know the native." That charge comes because, unlike other people, the missionary does not see the native as being merely an unintelligent labourer. Some of us have known the native from childhood, have played with him and been carried about by him, and later slept in his home and eaten his food, and thus know, if anybody knows, where the shoe pinches him. But we claim more and different things from him than does the man who needs only his labour; we know his background and the difficulties he has in fitting his own ways and ideas of, say, such things as truth and work into the kaleidoscopic background of the white man. Knowing these things we stand up for him, sometimes even unwisely, and claim for him as though he had already arrived, when more wisely we would plead for patience—

patience of the sort which Jesus had when He saw in uncertain Peter the future Head of His Church. It is not, as is so often suggested, that the native is two thousand years behind us, but that he is of a different background that makes for misunderstanding. In Johannesburg, which is generally held to be a sink of iniquity and of unruly native life, I could take you to native houses where the parents, having taken our background as their own, and seeing evil so clearly stated all about them, have made a supreme effort and brought up their children as we bring ours up and with their daughters virgin—a new thing in native life.

Though ever so many of our people fall by the wayside, there is year by year an ever-increasing stream of those who do not fall, or, having fallen, rise again, and who come forward to stand in the breaches beside us; and, spiritual matters apart, they are all loyal to the person of our King; and who are we to refuse them that right?

We had, finally, two hundred and eighty applications from new students last year and managed to take forty of them. To date I have nearly sixty applications for 1942. It is disturbing to find that, to the African, "going to school" seems to mean only what it does to the European. They are vague about what they intend to do in life, and this is serious here because a student may be twenty-two when he leaves school, so late do they begin. We are trying this term to fix their minds on some set job in life and to strive for it; though, to be perfectly honest, I myself am not working at the job I had in mind when I was young.

Our new classrooms are built and now wait for their thatch roofs. There are three classrooms, together one hundred feet long and partly open to the air on one side. We start the foundations of a workshop this term and perhaps of a library. Most probably also we shall this year cut the first sod in the foundations of our new church; there is a great thrill in the idea of building a church. To you, with your churches holding your history, the idea of building a church would be almost flippant were it not that at this time many of you have to think of this very thing. Often our churches are just palisades of poles stopped up with mud and thatched, but *our* church will be a much more solid affair. I get so much fun out of this job as it is that it seems almost unfair that I should get the chance to build a House of God; and those who know me will wonder whether I am not too full of ideas to be able to build

worthily, and build instead, as an architect builds his own house, with so much cunning as to make it unfit for its primary purpose. I expect the church will be a few years in building, for there must be no urgency in a work like this.

Our little chapel is far too small even for our present needs; and besides, we have to use it as a kindergarten school for our tiny neighbours who come up the road each day—some on bicycles, and two or three on one bicycle, sometimes on foot, their hard and cracked little feet padding in the dust and their damp hands clutching a fragment of slate held precariously in the corner of a slate frame and with a pencil strung about their necks.

In our art and carving we have a good deal to show, and there is very great enjoyment got from these subjects. When I came here I had had a lot of experience and practice in art and a certain amount of achievement of sorts, and, without thinking deeply about it, set about it in very much the same way as do the boys who come to school without aim in life. My work here has taught me much, not technically perhaps, but now for the first time I have been able to get a broad view of the art of man and its meaning and the reasons for the differences between the objective forms of art; and that is a very great gain—to know what one is at.

We begin to get a great deal of publicity and some measure of public trust in our work, and I have had many chances to go about and lecture and demonstrate about art and the religion to which it hangs. All this returns to Cyrene in the form of interest and sympathy to help spread the Gospel in all its fullness. At present a good deal of sympathy is pagan, but Art is certainly one of the doors of Paradise through which sheep may be cajoled.

Every student at Cyrene draws, some well and some not so well; but all drawings are interesting from some point of view. Some students carve excellently and some of them have carved their own designs—a great milestone in native art. The bricklayer and carpentry and agriculture students become more efficient as knowledge grows.

The Sunday School now has as many children as it seems possible to get, and many of the boarders attend as well. This department belongs to my wife and to the senior students who teach in vernacular. They all seem to get a lot of enjoyment from it, and that is all to the good. I keep

away from it all and see only their special efforts when, for some reason or another, they come out into the sun. On Good Friday and at Easter I saw them all processing to a grave made in the rock on a nearby kopje, and saw from a distance that they were acting dramatically the events of those first days. What a quaint procession it was! The serious, set faces as they sang, the procession going very slowly because of Stephen, a cripple in both legs who came to us from a leper hospital—a different story from that of the Pied Piper—as they act out the Story of Life and not of Oblivion. On Easter Day the same children in brighter dresses and with roses in their hands going to the Empty Grave and with sweets waiting till it was all over. All very childish and childlike and pretty and good, and far more interesting than anything that happened in the Sunday School I went to as a child.

Of course it would be possible to see all our work with dusty eyes and know it as just another “mission school” and with a cranky and irresponsible man in charge, an overworked wife and four very ordinary children. I see it myself that way sometimes and I really cannot blame others who see it that way; but it is our job of work and it does at times light up and grow rosy, and it is in that mood I write.

Last of all, by way of postscript, comes a gift of £1,000 from a friend, and £30 shortly before that, and £100 from S.P.G., and about £50 from others. This is all very humbling to me and makes me resolve to clip the wings of wild ideas and try to do well the dull, prosaic things near at hand. But it does seem that with God's Grace which is constant, and with your goodwill, Cyrene will, if the human element here rises to the opportunity, be a very good show and V for Victory.

CHINESE CHRISTIAN UNIVERSITIES IN WAR TIME

By EVA SPICER*

THE war between China and Japan, which has now been going on for over four years, has vitally affected every phase of Chinese life. China's industry, her main lines of communication, and her educational institutions were centred largely in the coastal provinces and the central and lower Yangtze valley. These, as far as the main centres and lines of communication are concerned, are now in the hands of the enemy; and China has had to shift the centre of her national life to the western provinces, which are rich in natural resources but undeveloped along modern lines.

This tremendous upheaval has inevitably affected the life of the Christian universities and colleges, forming as they do a real part of the Chinese educational system. Only two out of the fourteen institutions of higher education have been able to stay throughout on their own grounds, though one, St. John's University in Shanghai, founded and maintained by the American Episcopal Mission, has now been able to return to its own buildings.

One of these two was Yenching, which is situated just outside Peiping. The relatively peaceful turnover of that city made possible the carrying on of that institution, and under the able leadership of its American president, Dr. Leighton Stuart, it has managed to maintain itself, with many petty difficulties, but so far without any very serious interference with its educational liberty. Life at Yenching is very different from what it was, more enclosed within its own walls; but there is no doubt that it is giving very useful service in continuing to give education which is genuine education, and not just propaganda—and education, moreover, under Christian influences. Yenching and

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Fu Ren, the Catholic University in Peiping, are probably the only institutions of higher learning in North China, possibly even occupied China, which are worthy the name they bear.

The other, which has remained *in situ*, is West China Union University, which is situated in Chengtu, the capital of the westerly province of Szechuan. This, so far, has been too far from the seat of war, though not from bombing, to make a move necessary. But it also has been radically affected by the war, as three other Christian institutions have taken up residence on its hospitable *campus*. The guests have built sleeping accommodation for themselves; but for laboratories, library, and class-room accommodation they depend very largely upon the generosity of West China.

There were, in the main, two directions in which Christian institutions moved when it became necessary. Some who were near Hong Kong and Shanghai established themselves there, while others moved far to the west or into the interior of their own provinces. Thus the universities in Shanghai itself and those of Soochow and Hangchow all went into the international settlement, pooling their resources and uniting for many purposes; while Lingnan University from Canton went to Hong Kong and became a night school in the buildings of Hong Kong University. On the other hand, Hwa Chung University from Wuchang, after a brief stay in Kweiling, went to Hsichow in far Yunnan; the University of Nanking, Ginling College, and Cheloo University went to Chengtu; and the two institutions from Foochow moved into the interior of their own province of Fukien. Thus the Christian institutions shared fully in the uprooting which came as a result of the Japanese invasion.

This is the bare outline of the story; the details are many and varied. In almost every case the move was made under difficult and sometimes dangerous circumstances. If you were going by boat, the boats were full to overflowing, difficult to get on, and not too comfortable once you had got on; and if it was difficult to get yourself on, it was still more difficult to get any equipment packed and on to the ship with you. If you went by train, it was likely to be bombed at any time; if you were travelling by road, lorries were hard to get and liable to break down after you had them; while if you took to slower means of transport, the rickshaw or even walking, your progress was very slow,

though even then not tedious. In every case a nucleus of the institution—teachers, students, and sometimes servants—moved together, but of course nothing like the whole school ; though students often made their way to the new centre alone or with their families until quite a large group had collected. It took time to settle down into the new quarters ; but at the beginning of the fourth year of the war the Christian universities and colleges were able to announce a higher enrolment of students than ever before.

The internal side of the story is harder to estimate and describe. Except for those institutions which did not have to move, there is no doubt that purely academic standards suffered. Interruptions, especially during the first year, were many ; full equipment for laboratory work was often lacking ; not all the necessary books were at hand ; and the inevitable crowding for both students and teachers made study and concentration very hard. These difficulties, with many other minor ones, remain ; and though to some extent ameliorated here and there, it is impossible under present circumstances that they should be fully overcome. New equipment must be very difficult to secure so long as China is at war and her means of transport so limited ; and crowding does not become any easier to bear when it goes on for a long time.

But that is only one side of the story. The move has undoubtedly been a means of educating many of the students in the vastness and resources of their own country. They have travelled to places they might otherwise never have seen ; they have become more forcibly aware in their own experience of all the many things that need doing in their own country ; and some of them are taking part in the work of reconstruction going on all over Free China. This should all be, for those who have eyes to see, a vitalizing experience, making their education of far more value to them ; and for some of them it is undoubtedly so proving.

It is the policy of the Chinese Government, as is well known, not to recruit students from the universities for the fighting forces. They believe that the proportion of their educated citizens is so relatively small that they ought not to be unnecessarily decimated, though naturally they are free to volunteer. But all men students have to undergo military training, both throughout the year and for definite set periods ; the women students receive training in first aid and nursing. But beyond this many of the students are eager to help in the struggle that is now going on. They

do so partly by activities of various kinds during the term time, but more especially by various forms of service during their vacations. This may be of many kinds—educational work, especially in the causes of the war and the necessity of the struggle, health work and work for wounded soldiers, work among the ever increasing number of industrial co-operatives which are springing up to fill the gap caused by loss of factories, and, where the group is definitely Christian, religious work. The programme of work undertaken is sometimes quite heavy, and the living conditions are often hard.

It is not, of course, only the students who are trying to help the needs of the community in which they live; the institutions as such are doing what they can to become a part of the community in which they are living under war-time conditions. The University of Nanking is turning the attention of its Agricultural College to problems affecting Szechuan, such as the improvement and preservation of the citrus fruits, which grow in such abundance in Szechuan. The chemistry department of West China Union University has had an active share in helping the technical side of the Dyeing Co-operative, which is one of the most active co-ops in Chengtu. These are only two out of many possible examples.

With regard to the specifically Christian witness of the universities and colleges, that is as alive as it ever was, and there is more need of it than ever. In occupied China under the harsh conditions which Japanese conquest entails, I think it is true that there has been something of a spiritual revival, a new understanding of the resources of God in Christ, which nothing human can uproot or overthrow. I do not think that quite the same can be said of Free China. People are occupied there with the immediate task of carrying on the struggle, and they are apt, perhaps, to think of Christianity and the Christian Church as an ally in this struggle, not always fully realizing that, however earnestly Christians strive to help China in her present plight, they have ends and purposes of their own beyond even the great needs of China.

That does not mean that active Christian work is not going on; it is: but just that in Free China there is not what could be called a great religious revival as a result of the war—is there in England?—but simply a greatly increased respect for the willingness and ability of Christians to serve

the nation's suffering and need. But on the other hand, where several institutions have had to come together, it is often along religious lines that co-operation has proved most easily possible and most fruitful. United services of worship, united choirs, united conferences for students, and united retreats for teachers, all mean an enriched fellowship and an enlargement of the resources available for the strengthening of each and all. And individuals are gathered in; services of baptism take place on the *campus* at Chengtu each Christmas and Easter.

Moreover, Christianity has proved something of its power in making co-operation possible at all. It is doubtful, I think, whether the difficulties of having three institutions living on the *campus* of one, hospitable as that one has proved itself to be, could have been met without the common bond of loyalty to Christ. I am not wanting to suggest that all difficulties and frictions have been overcome. Readers in the British Isles, with some experience themselves of the difficulties of evacuation, would not believe me were I to suggest any such thing. Many difficulties, much friction remain; but so also does real fellowship and the will to overcome these difficulties—new and old as they arise—for the sake of the Lord whom we all serve.

And if ever China needed Christian thinking of ability and insight she needs it to-day, for she stands at one of the great turning points in her long history. China considers herself in this war as fighting on the side of the democracies, as indeed she is, and that is where her natural sympathies lie. But China herself is not yet a democracy. Until the outbreak of the Sino-Japanese war the only recognized party in China was the Kuomintang, the original revolutionary party; it is still the most powerful party to-day. The constitution has been drawn up, but not yet adopted, and there are not wanting signs that this party may try to get control of the life of the community in a fashion which is far more suggestive of the rigidity of a totalitarian system than of a genuinely free and democratic system—slowly as China may have to move towards such a freedom. That China has need of discipline no one can deny, but it would be calamity for herself and the world if she were to take to that pattern of life which leads almost inevitably to militarism, aggression, and the persecution of the Christian Church.

The Christian Faith, with its strong sense of the overruling power of God over and above the State, and its

realization of the value of every individual for whom Christ died, may and should provide the right background for Chinese political thinking at this moment. The Christian group may be small in numbers, but it is not without influence ; and this is no moment to relax any of our efforts to further Christian education in this great country. What happens within the next few years in China may affect for generations the cause of Christ in that land, and it is all-important that our work should be well and truly done to the glory of God and the upbuilding of the Kingdom of Righteousness upon earth:

FROM THE BISHOP OF ANTIGUA

As soon as my attention was drawn to the late Lord Lloyd's expressed wish that the Christian Bodies should get together, work out a common policy, and speak with one voice, I made it my business to call on the representatives of the different religious bodies in this island, and invite them to a meeting at Bishop's Lodge. This meeting was held in January this year—and included the representatives of the Roman Communion, Methodists, Moravians and Salvation Army, as well as Anglicans. We formed ourselves into an "Antigua Christian Council of Social Welfare." We meet quarterly, and have appointed an executive body, comprising the chief representatives of these bodies, who live in the city and could therefore get together at short notice. We have already found ourselves able to speak with one voice on such matters as confront us in these West Indian islands. I am confident that the Council is wholeheartedly supported by the Government, and will make its existence felt in the community. A similar Council has been formed in St. Kitts.

As regards Sir Frank Stockdale's preliminary visit, we had a very interesting and successful meeting in this house for the benefit of him and his colleagues. He wished to obtain views on Land Settlement, Village Communal Life, and so on. I therefore invited leaders of religion, school teachers, the president of the Mothers' Union, and representative peasants from each village in the island. These last were most helpful and impressed Sir Frank and his colleagues with the way they expressed their views.

We are not unmindful of our duty to build up (in the words of Lord Lloyd) "a healthy society in these islands based on the Christian religion and Christian ethics."

PARTNERSHIP IN SOUTH AFRICA

By GODFREY CALLAWAY*

“**H**ENCEFORTH I call you not servants (slaves) . . . but I have called you friends.” That does not imply any weakening of authority, but a deepening and strengthening of authority. Henceforward there will be not only the obedience of the will but the enlightening of the mind and the captivity of the heart. Obedience will be not only a duty but also a delight. Friendship implies partnership.

These words contain a lesson for all wise leadership. It is the fundamental lesson we need to learn in South Africa where two million Europeans share the country with some six million Africans. The Europeans are not only the leaders, they alone are the Government (in the State).

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In the days of my childhood I was taught by my mother not to use a knife or a pair of scissors to open a parcel, but to untie the knots. She asked me to help her with this task. My father and my sisters approved, I believe, in principle of my mother's teaching in this respect, but I do not think they hesitated to resort to the use of scissors rather freely. It was only in later years that I began to realize that my mother was not merely, or chiefly, concerned with the saving of string, but that she wished me to learn self-control and patience. I was also to begin to learn the lesson of partnership. These were not just *her* parcels, but *our* parcels ; not *her* knots, but *our* knots.

Although I have left behind me more than three score and ten years of our allotted life, I still untie the knots of my parcels, and I still have a little pricking of conscience when I resort too hastily to the use of scissors. I only wish I had learnt better the weightier matters of self-control

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and patience, as well as the ability to establish a sense of partnership, even with little people. My mother little thought in those days that her naughty and wayward child would ever be a missionary, but she was teaching me one of the most fundamental lessons for all missionary work.

Our Xhosa-speaking Africans have a remarkable word for the untying of knots. It always seems to suggest to me the patience and ingenuity required. The word is *uku-combulula*. The Africans knew nothing about parcels and string until long after that word came into being, but they did know a great deal about disentangling the knots of human relationship. It was to this task, as well as to the disentangling of grass rope and reins, that the word came to be applied. For such work the Africans have very remarkable gifts.

About twenty years ago a little book was published in Xhosa, called *The Case of the Twins*. The story itself was interesting, and it has a certain family likeness to the story of Jacob and Esau. I am not concerned here so much with the story as with the disentangling of the case. Briefly, the younger of two African twins, when both were grown-up men, claimed the rights of the elder. On the face of it this was a most audacious claim, and utterly contrary to custom. The case ultimately was brought to the great chief Hintsä. To the astonishment of all the councillors, the younger twin had a strong case. Although he was born into the world after his brother, he was born into the *tribe* by the rites of initiation before him. The case was given guardedly in his favour. He was told to carry on his responsibilities. The elder twin was told to live at peace with his brother and support him. Now comes the great surprise. The elder twin is not disgruntled, but converted. He realizes that he has shirked the burden of life and his responsibilities. After two years he is a changed man, and the younger twin makes it known to the chief that his brother is now the head of the house, and the *real* object of his claim is accomplished.

That is the story, but I want to draw attention to the way in which the case is handled. It would seem such an easy thing, and such a natural thing, for the chief Hintsä to cut the knot with a word, to decide the matter in a moment. He does not do so. The case may look trivial, and yet the most minute pains are taken to disentangle it. No effort is spared. The whole tribe is represented.

Witnesses are summoned from even the most distant parts. Ultimately, after infinite pains, the chief speaks (through his spokesman). Sentence is given. It may be asked if the authority of the chief would not have been enhanced if he had just cut the knot himself by his own *ipse dixit*. I think that all who know anything of African life and custom will tell us that just because the chief was so patient in sounding the tribe, his authority was vastly increased. The sentence was his, but it was also that of the tribe. The chief and tribe were one. The chief did not act *for* his people, but *with* them. They came together as a body to disentangle a knot which affected them all. Hintsa was not a dictator depending upon Gestapo. He gained in authority just because he carried his people with him.

It is unfortunate that most cases in these days must necessarily be carried to the Court House, where the trained lawyer (European) pleads before the magistrate on behalf of the African. The procedure is very remote from African custom, although it may be scrupulously fair.

I often feel that the reason for the almost mystical devotion of Africans in the last century to Queen Victoria, is that they saw in her one of their own great chiefs. She was distant only in space, but never in sympathy. They were her children, and she had their interests at heart. She wanted their help to disentangle the knots of relationship, and she was very patient. Queen Victoria was too great to be ashamed to ask for the help of her black children. It is only we people of lesser breed who fear for dignity, and hold aloof.

The Transkei, a large Native Reserve, which practically represents St. John's Diocese, with considerably over a million Africans, has often in recent years been held up as a model of administration. Visitors from many other parts of Africa have paid us visits in order, particularly, to see the working of what is known as the General Council. Here it is that for about two weeks annually African representatives of the people meet for discussion with their European magistrates. The Council has no legislative authority, but a great deal of administrative power. It must not be thought that the Transkei is by any means perfect. It groans over many grievous liabilities of the past—such as soil erosion, deforestation, over grazing, scrub cattle, as well as more serious matters of racial discord. Nevertheless it is true to say that, in comparison with many other parts of

South Africa, the Transkei is a delectable abode for Africans, and this is largely due to the wise administration.

I can well imagine that many a distinguished European visitor who comes to see the proceedings of the General Council might shrug his shoulders and say to his friend, "Why on earth don't these magistrates (nearly thirty in number) meet together and decide all these questions in a couple of hours? Why do they waste their time day after day in listening to interminable debates about roads and bridges and education and hospitals?" The stranger might go on to say that, in his opinion, such a method of administration only weakens the authority of the magistrates. We believe that the distinguished stranger would be entirely mistaken. If he really knew the Africans and their customs he would see that it is just by such ways as the General Council that the authority of the European magistrates is strengthened. Inevitably the magistrates are not all equally capable of giving valuable help at the Council meetings. Many of the Africans show a remarkable power of disentangling knots, and the magistrates are wise enough to use that power and to guide the deliberations with a light rein. A great deal of useful work is done, but it is not done by the magistrates *for* the people, but by the magistrates *with* the people. It is no empty tribute when the Africans give to their chief magistrates such names as *Zamuxolo* (one who strives for peace) or *Mnyamezeli* (one who is forbearing and patient). The principles involved in this administration have now been adopted elsewhere, but there is always the tendency to say to the Africans, "So far you may go, but no farther." A good deal is being done *for* them, but not enough *with* them. The opportunities now given for medical training of Africans in this country, the posts now offered to Africans in the Civil Service, the attention given to the provision of medical services and hospitals, all reveal a genuine desire of the Government to deal more generously with the Africans.

But there is one thing that counts far more in the African mind than anything else, and that is some degree of partnership in Government. There are, it is true, a few Europeans elected by the Africans to represent them in the House of Assembly, and they have done excellent work; but the very fact that the African, however cultured, however well trained, can only speak in the House of Assembly through the lips of a white man is a perpetual reminder that his

colour is regarded as a stigma. "So far and no farther." After the war there will be a great opportunity. There are bound to be great changes, and one thing is quite certain. It will become more abundantly evident that the country is *one*; the millions of inhabitants may be separated by colour and culture, but their interests are common, the welfare of any one section is the concern of all. It will become more than ever impossible to side-track the development of the Africans.

It will be, of course, of fundamental importance to heal the breach between the two sections of the European community, but I cannot dwell upon that here.

We want to remember that numbers of young coloured men (of mixed origin) from South Africa have been winning golden opinions from those in authority for their pluck and endurance in transport work at the Front. When these men come back to South Africa, are they to find just the same cruel discrimination on account of their colour? Are they to find themselves always pushed aside? There are considerably over half a million of coloured people in the Union. What an opportunity there will be to open new doors of service, and to give them a new sense of partnership in the interests of the country!

The hearts of the Africans in the Union are sore because they have not been allowed guns, but in many ways the war effort owes an enormous debt to them; and nothing would reward them more than a new sense of partnership. We must remember that all over the country the Africans have been eagerly listening to broadcasts. Those who are educated have probably spent more time over newspapers than ever before. They have listened to, or read, speeches of eminent people proclaiming that we are fighting against oppression, against racial discrimination, against the grievous disabilities of the poor. They learn that we are determined to put our own house in order. We do not claim immunity from wrong, but we want to remedy it. We want to make the world a better place with less inequality and with a freer distribution of education and social advantages.

The Africans are not likely to forget these words. Surely we do not want them, on the conclusion of the war, to have to present them to us as cheques for cash payment. The initiative ought to be with us, with our leaders. Authority will be best maintained not by a policy of jealous exclusion, but by bold measures of co-operation. Where partnership

is wisely used it is the most valuable means of deepening authority. The way will be difficult. At least we can all help by praying for our rulers in South Africa that they may "perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same."

PS.—It is rather remarkable that, after I had finished writing this little paper, I opened a local newspaper and read a very valuable speech by Mr. Hofmeyer, Minister of Finance and chairman of the recently appointed Cabinet Committee on post-war reconstruction. In this speech at Johannesburg Mr. Hofmeyer spoke out very boldly about the need of including *non-Europeans* in any plan for a better life in South Africa. "There can be," he said, "no social justice in South Africa when the aim is merely to hold a just balance between Europeans. The difficulties of planning become very much greater when the claims of the non-Europeans are taken into account. That is an issue which the Government is determined not to burke."

Dr. Hofmeyer concludes his speech by words which will, I hope, make a great appeal to all of us—"Perhaps there is more reason to anticipate this time the moral and spiritual re-birth which did not come after the last war. But I emphasize again that there must be such a re-birth and that it must begin in individual men and women—ourselves among them."

I recall Tolstoy's words, "Every one thinks of changing humanity, and no one thinks of changing himself."

DAYAK ORDAINED AT CALCUTTA

A cable has been received from the Principal of Bishop's College, Calcutta, saying that Basil Temenggong, a Dayak student from Sarawak, was to be ordained deacon on November 16th. Basil came as a heathen boy to the S.P.G. mission school at Betong some years ago, and has been at Bishop's College for two and a half years.

ABYSSINIA

The Rev. A. F. Matthew, who returned to Addis Ababa on July 24th, has been acting as Chaplain to the Forces for the troops quartered there, and has taken services in the camps, barracks, and hospitals. On August 24th he took a Swahili service for native African orderlies and patients in their hospital, reading the prayers himself and having an interpreter for the sermon.

SOME FOUNDATIONS OF THE RELIGIOUS LIFE IN OTHER COUNTRIES

By a Sister of the Community of St. Peter, Kilburn

THE Church has never been without Religious Orders. In the Jewish Church there were the Essenes, who occupied the regions of the Jordan Valley and lived lives of prayer, holding their goods in common.

In the very early days of the Church there were the Fathers of the Desert and their adherents, who lived the eremitical or solitary life in the Egyptian deserts. Not only in Egypt, but to this day in the west of Ireland, thousands of "beehive cells" (so-called from the shape of the little stone edifices) may still be seen on the hillside, within each of which tiny dwelling place, chiefly under the earth's level, lived one human being. The roof is so low that you can rarely stand upright, the aperture so small that entrance is difficult.

St. Basil (A.D. 329-379) was opposed to the severely solitary and ascetic life of the Egyptian monks, and in a greatly modified form introduced a type of semi-eremitical monasticism into Asia Minor. His ideals still influence the monasteries of the Eastern churches.

It was in the West that the foundation of the cenobitical or common-life type of monasticism was inaugurated by St. Benedict (A.D. 480-543). St. Benedict's Rule orders his monks (or nuns) to live as a family under one roof, one of their number being chosen as Father (or Mother), having a common board, and prayer in common. Their time was to be divided between prayer and work, the former having for its chief expression the recitation of the Divine Office, *par excellence* the Opus Dei. This type of the Religious Life (for many other Rules now also exist) is what prevails universally in the Western Church and in the foundations

which to the present day are established in her missions abroad.

The *Star in the East* for August, 1940, gives a most interesting account of the profession of three novices of the Society of the Sacred Transfiguration of the Orthodox Syrian Church in Travancore on February 15 (Feast of Purification of the Orthodox Church) of that year. When three girls decided to dedicate themselves to the service of God, there were no communities of Sisters in the Syrian Church; so, in order to be trained, they went, with the full consent of the Metropolitan of the Orthodox Syrian Church, Mar Dionysius (now Catholicos of the East), to the Convent of the All Saints Sisters at Mazagon, Bombay. They had already come under the influence of the Cowley Fathers, who took some of the yearly retreats they had attended when belonging to a certain Guild. They spent four and a half years in the novitiate with the Sisters at Mazagon, and after returning to their own country, Travancore, and living for ten years according to their Rule of prayer and work (the latter consists of teaching, looking after the poor Christian families, and visiting the out-caste), they were professed. The Profession was a very great and solemn ceremony, performed by the Catholicos in the presence of a great congregation.

Although this new venture in Travancore is one belonging to a Church not yet in full communion with the Anglican Church, it is of great moment both to us and to them, for the training of the Sisters was carried on under God by the Cowley Fathers and Sisters of All Saints of the Anglican Church, and may well be a foreshadowing of a union between these Churches.

There are signs in India that the Religious Life is taking root among the Indians as a result of the influence of existing Anglican Orders in that country, e.g. the Sisters of the Community of St. Mary the Virgin, Wantage, are fostering the Order of the Holy Name in their community house at Nanded, about ten miles distant from the C.S.M.V. mission house at Poona. The Indian Sisters are under the supervision of one of the Sisters of the latter community who lives with them, but they have their own Rule and live their life according to the customs of their own country. They have a simple Oratory where the Offices are recited in Marathi. There is a small convalescent home

and dispensary attached to this convent, and the Sisters also go out to the villages around to do mission work.

The Sisters of the Oxford Mission to Calcutta have some Indian women who have entered upon the Religious Life living with them, sharing their board, and saying the Offices together in English.

At Colombo, Ceylon, in the beautiful suburb of Polwatte, the Sisters of St. Margaret, East Grinstead, have trained some Sinhalese and Indian young women for the Religious Life. Several years ago St. Margaret's Community gave them one of their houses, St. John's, Moratuwa, a home for little children; and the Bishop of Colombo enrolled them as the Order of our Sacred Redeemer. Though still under the guidance of St. Margaret's Sisters, they receive their own postulants and train their own novices.

In South Africa, in Basutoland, in the diocese of Bloemfontein, there is the Community of the Sisters of St. Mary at the Cross. This Community is cared for by the Sisters of St. Michael and All Angels; and the Fathers of the Society of the Sacred Mission (Kelham), whose headquarters are at Modderport, South Africa, minister to them.

At Marishane in the Diocese of Pretoria the Sisters of the Community of the Resurrection of our Lord (sometimes known as the Grahamstown Sisters, their Mother House being in that town), are fostering the Community of the Daughters of Mary, and they are directed by the Fathers of the Community of the Resurrection (Mirfield), from the Jane Furze Hospital, Middlesburg.

At St. Augustine's Mission, Penhalonga, South Rhodesia, there is the Community of the Holy Name, which is being trained and taught by a Sister, C.R. (Grahamstown), and which is overlooked and helped by the Fathers of the Resurrection (Mirfield), who are responsible for St. Augustine's Mission. The Bishop received the Profession of the first two Sisters on June 4th, 1941, in St. Augustine's Church.

In the Transkei, C.P., the Community of St. Mary the Virgin, Wantage, has for some years been mothering the African Community of St. John the Baptist.

The Mother House of St. John the Baptist is at St. Cuthbert's Mission, Tsolo, and about half a mile distant is the attractive mission compound of the Sisters C.S.M.V., one of whom is detached from her Community and lives entirely

with the African Community as the Reverend Mother of the latter. The Sisters' compound of the Community of St. John the Baptist is delightful in its entirely African setting. The picturesque round huts are there, the chapel also being planned on that model, which gives it a naturally rounded apse.

Between the two Communities stand St. Cuthbert's Church and the mission house of the Cowley Fathers, S.S.J.E. Father Callaway was until lately the spiritual director of the Community, but Father Horton-Smith is now in charge of that work. The Father Provincial S.S.J.E. gives his guidance also for all matters connected with the Rule and Constitutions.

About fifteen miles distant, at Mboktwana, is a charming branch-house of the Community of St. John the Baptist, where four or five Sisters live. Here they teach in the school, have a weaving industry, and make the altar breads. They have a tiny Oratory for their Offices, and attend the Eucharist in the fine Church of All Saints. The Sisters wear a simple grey habit (cotton) and scapular, and their shapely brown feet are free of all covering. This Community is entirely African in outlook and training, and words cannot express what its value may not be to the coming Church of South Africa.

There is also a beginning of the Religious Life for African men in connexion with the S.S.J.E. Fathers at St. Cuthbert's mission house.

The Sisters of St. John the Divine, Toronto, Canada, decided a few years ago to admit into their own Community those desiring the Religious Life from among the coloured people of that and neighbouring countries. At present there are two professed Sisters and one postulant, who have come from the coloured population. These are well educated people who have been to school with western scholars from their earliest years, which makes it easier for both them and the Community to accept one another without any self-consciousness on either side. This Community, as well as the Canadian Congregation of S.S.J.E. at Bracebridge, Ontario, are communities rooted in Canadian soil and draw their members chiefly, but not exclusively, from Canada.

In the Far East some attempts have been made to introduce the Religious Life into China, Corea, and Japan. No Community is connected with the Anglican Church in China,

either for westerners or Chinese. Though there are some deaconesses in the Anglican Church there, no attempt has been made to admit Chinese women to that Office. The work of religious communities in China is confined to the American Episcopal Church. The Sisters of the Transfiguration were the first to go to China, and they were soon followed by those of the Order of St. Anne. The former Community admitted the first Chinese Sister into their Convent of St. Lioba at Wuhu in 1926. The Order of St. Anne, working at Wuchang, have trained and admitted at least one, also, to the Religious Life. These Sisters do evangelistic work among their own people. During the present tragic times of their country they have played a noble part in succouring their war-stricken compatriots.

In Tokyo, Japan, a community for Japanese women was begun in 1936, when the first two novices of the Community of Nazareth received the Habit, after a period of testing and training under the Sisters of the Community of the Epiphany. There are now three Professed Sisters, one of whom was made Superior last April, when the Epiphany Sisters were obliged to leave Japan. The little Community has the valuable help of the Japanese Fathers S.S.J.E., one of whom is their Warden. The Sisters live in Japanese fashion and are engaged chiefly in parish and Sunday School work, the making of altar breads, and needlework. At present they renew their vows annually.

The Province of the Far East of the Society of St. John the Evangelist was founded some ten years ago, when two Japanese priests returned from the U.S.A. Mother House of S.S.J.E. at Boston, where they had gone to be trained in the novitiate. When, after their profession, they returned to Japan, they were accompanied by two of the American Fathers, one of whom had been appointed Superior of this newly formed Japanese Community. The Society has continued to grow, and when the American Fathers had to retire from the Far East two years ago, from the three professed Japanese Fathers one was elected to succeed to the office of Superior of the Japanese foundation.

The Religious Life in Corea began on Holy Cross Day, September 14th, 1925, when Bishop Mark Trollope blessed the small Convent of the Society of the Holy Cross, and one girl, Yi Phœbe, followed shortly by another, began to

live the Religious Life within it. The Sisters of the Community of St. Peter, Kilburn, had their mission house near by on the same Cathedral compound in Seoul, and one Sister of this Community assumed the office of novice mistress of the Society, though she did not live entirely in their house. Other aspirants came from time to time, and some left for varying reasons. More than one postulant or novice left on account of health. Tuberculosis is terribly prevalent in these eastern countries, and that alone caused a barrier for some. One girl came with the openly-expressed expectation of acquiring English, but when she found that not one word of that tongue was to be heard, she packed up her sleeping mat and departed early one morning. More than one has come with apparently a very true vocation, and after some weeks' stay has been fetched away by unwilling relations who came to the door and demanded the aspirant, as though she were a will-less chattel. In spite of these set-backs the Community has grown.

The first Profession in temporary vows took place in 1932 at the commencement of Bishop Cecil Cooper's episcopate, and others have taken place since then. The Sisters are now all in life vows. There are also some postulants and aspirants who it is hoped will mature, and in their turn contribute to the growth of the Community. When, to their intense sorrow, the English members of the mission decided, during the closing days of 1940, that the only hope for peace and security for the Corean Church in the future lay in their immediate departure, Sister Phœbe, who was the first to be professed, was appointed and installed as Mother of the Society.

The Community has developed from very small beginnings. To start with, there was no Rule and no Office book (the C.S.P. Sisters say their Offices in English). The former had to be drawn up, and the latter translated into Corean. There was no chapel; it was only after several years that a simple chapel was built. There was, of course, no background or tradition of the Religious Life, and after several years the novice mistress realized that, in order to mould the little family into a Community, it was essential that she should live entirely with them. Consent to do this was granted by the Community of St. Peter, and she became their Mother.

The Sisters rise at 5.30, and after the first Office of the day has been recited in chapel they attend Morning Prayer

and Holy Communion in the Cathedral. Holy Communion is celebrated in their chapel once a week when possible. All the Little Hours are said in their chapel; the Offices of Lauds and Vespers are not yet in use, although the translation has been undertaken; so meanwhile the Sisters attend Morning and Evening Prayer in the Cathedral instead of saying these two Offices. The morning hours are spent in prayer, classes, theological study, work in the Cathedral and house. The making of vestments and doing other needlework for the churches occupy a great deal of time. In addition to that there is the making of altar breads for the diocese and the bottling and dispensing of the altar wine. In the afternoon the Sisters take it in turn to visit in the town, while those who do not do that are engaged in teaching catechumens and others who come to the convent for instruction.

At such times when the catechist and probationer catechist women come to Seoul for intensive study and training, the Corean Sisters assist at taking classes.

On Sundays there are the regular Sunday Schools and other Instructions to be given. The garden, which supplies the Community with vegetables and the Cathedral with flowers, has to be tended, and the sacristan work in the Cathedral performed. Such occupations, and a further space for private prayer, fill the hours till supper, followed by Evening Prayer in the Cathedral. For part of every evening all the family gather together for the Community recreation, which is always a lively time. Compline is said at 9 p.m.

Two or three times a year the Sisters go on itinerations in the country, according to the arrangement of the priests-in-charge of the various mission stations.

From the above brief description of some of the Communities which have been founded overseas, it will be seen that they have their quota of prayer and service to offer in the Church of God. They are, many of them, still in the very early days of their growth.

Of your courtesy, pray that God, who alone can give the increase, will guide and prosper these tender flocks, to the advance of His Church in the lands where they dwell, and to the glory of His Holy Name.

THE SHEPHERD'S CROOK IN AFRICA

By W. J. CLISSOLD*

LAST Christmas I had the good fortune to visit some mission stations in Africa, and after a few weeks in the heat of the *pwani* or coast country, I set out with my old native porter to climb the mountains, where Father Hugh lived on a spur of a great escarpment in a much cooler climate. The little train took us to the foot of the hills, where we crossed a swift river. Then we began to climb and climb in the heat through tiny thatched villages, over which the mountains towered into bastions like the ramparts of some huge cathedral. The country was amazingly green after the rains, and the sky a vivid blue, powdered with dazzlingly white clouds. Here and there waterfalls danced in cascades or murmured amid the roots of the forest trees. As we got higher these trees became taller and shadier, clinging to the cliffs like the piers of a dark and lofty church. Then amid them you caught glimpses of the plain far below, where the shadows of the clouds rode slowly, playing hide-and-seek with the sun. At last we reached the clouds themselves as they curled like bridal veils among the rocks. Backwards and forwards twisted the path, sometimes in rain and sometimes in sunshine. Old Zakaria, carrying my great tin box, removed his *kanzu* and wound it round his head. The sweat and rain poured off his brown skin until it glistened like polished bronze, but he never complained. How often in Africa one admires the well-knit muscles, the beautiful proportions of one's native carriers! But were we *never* to reach the top!

Now the rain beat down in torrents, as it does only in the tropics. We passed a hut and asked the way, and the native owner insisted on guiding us up the last and slipperiest climb, refusing the shilling I offered him, on the ground that I was a priest and a friend of Father Hugh. That

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struck me as wonderful, for I know the rapacity of Africa, heathen and Christian alike. Suddenly we saw the mission buildings loom through the mist, whitewashed and thatched. We knocked at a great carved door and the next moment were standing in the mission parlour before a roaring wood fire. (Yes, a fire! for at this height the cold was intense after the heat below.) And in front of the fire an old Sister, with a face rosy and smiling as a cherub's, was bathing a little black picanin in a tub while Father Hugh looked benignly on. The whole picture was like a Dutch "interior," so neat, so comfortable, so home-like.

"Welcome, welcome, Brothers," he cried, and at that moment I knew I had come into the presence of a saint—one of those whose slightest word, nay, whose very look, makes you sure that goodness and joy and holiness are the strongest things in the world. He shook my hand and gave Zakaria a great pat on the back, calling him endearingly the biggest scoundrel the world had ever seen. Then he introduced us to Sister Maria, "the Mother of the Missions, for she has been here longer than any of us and is still the youngest of us all, dear soul. And this imp," he added, pointing to the bath, "is Musa the Unrighteous. The truth is he is only half baptized and the Old One is still hanging on to him, isn't he, Sister?" Musa eyed us doubtfully and broke into a long stream of Kiswahili, which caused Sister Maria to clap her hand quickly on his mouth.

"You see, the dear talks a lot with the patients every day," she said in apology. And that leads me to explain.

For Father Hugh's work was not ordinary mission work. He had charge of a large asylum of African mental patients. The Sisters, under Sister Maria, looked after some fifty women, and he himself, aided by natives whom he had trained, cared for rather more men. Many of these patients were raving lunatics. Most of them were convicted of serious crimes such as murder. Some were repulsive in appearance and habits, and when they arrived at the mission the *askaris* were often afraid to undo their fetters as Father Hugh always desired. Yet after a few days under his influence the invariable result was that they were able to go about alone, almost untended. No outrage had ever taken place at the mission in spite of this freedom. They were treated as a big family, and the priest and sisters loved them so much that they could scarcely ever be persuaded to take a holiday away from their people. If ever there

was a practical demonstration of the power of Christianity to conquer natural barriers, it was here. I never felt so clearly the presence of Our Lord.

I haven't time to tell of all I saw ; of the old fellow with feathers in his beard who thought he was a bird ; of the old lady who threw corn over my head in greeting ; of the road-making and tailoring Father Hugh had taught some of the patients ; of their reverence in worship ; of the jokes and conversations with them all, of which the Sisters and Father were never tired ; of the dispensary and the hospital, and a thousand other things. But I want especially to tell you of a talk I had with Father Hugh one night about a week after my arrival.

A young European lay-worker had come up to ask the priest his permission to start a carpentry class in a neighbouring village. When he had gone, Father Hugh looked after him with a smile, and remarked to me, "Brother James would not always have asked my leave to do that. He has changed a good deal in the last five years."

"In what way, Father?" I asked.

The Padre leant back in his arm-chair and gazed out of the window for a few moments, and I saw the smile still hovering about his lips.

"Brother James is very *Ki-African*," he said at last ; "that means he is very anxious to give the African a chance to develop on his own lines without interference. At one time one might almost say he had a *Ki-African* complex, for he regarded most actions on the part of a European to supervise or alter a *shauri* (business) in which Africans were concerned as undue oppression. Consequently he made a point of arranging all his work with natives without consulting me. Like many very quiet, retiring people, he had, however, a very real desire to arrange things himself by methods called 'tactful,' and it is a curious fact that such people are very often incapable of seeing that their own action is as arbitrary and interfering as anybody else's."

"I don't follow, Father."

"I'll give you an instance. It comes within Brother James's province to inspect our village school buildings. There is considerable firmness required to keep the people up to repairing these themselves, and Brother James thought I was too hard in insisting they should do so. Without referring to me he summoned a meeting of the teachers,

listened to their complaints, applied to our treasurer for a considerable sum, and promised that it should be devoted to the repairs which the people should have done themselves. When I happened to discover this, he excused himself for not having consulted me by saying that the matter was meant to be entirely *Ki-African*. He really thought that was the end of the affair. One of Brother James's favourite maxims is 'what the eye does not see the heart does not grieve over,' and he had persuaded himself that he was saving me from myself by concealing the matter from me."

"What did you do?" I inquired curiously.

"I left the subject for a month, and after that I asked the Brother whether he did not think it accentuates the 'colour-bar' to confine our mission councils to one colour. He heartily agreed, thinking I referred to an attempt to oust the native padres from our finance board. 'Then don't you think?' I asked him, 'that you are wrong perhaps in imagining that a mission *shauri* can be carried on entirely by natives as long as we Europeans are in charge of the mission?' The boot was on the other foot now, but he was obliged to think it over, and in the end he came to say that he saw he had been mistaken. I never have had trouble of that sort again.

"I remember a man (a magnificent, unselfish soul) I once had here who thought he was called to live the life of the African. He got together a band of youths in an African hut and tried to make a beginning of an African community. He was devoted to them and they to him. But when he left they fell away, for they thought others ought to treat them as he did, and that European padres who did not give up their European habits were not genuine lovers of Africa. I have a great admiration for that man, but I think he did harm as well as good—perhaps more harm than good. A European can never become an African, and he acts a lie if he tries to be so. 'All things to all men' must not be so interpreted. It means sympathy, but never unreality."

"So now Brother James brings everything to you as head of the Mission?"

"Not at all. He has complete freedom in his own sphere in detail. But he lets me know his plans, like the others, at our staff meetings; and if I see the need, I have to squash, encourage or alter them. You see, I believe the priest-in-charge must know all that is going on in its broad lines if he is to do his job properly. His job is to take long views,

to co-ordinate everything, to act as the link between all the mission activities. But that does not mean he must always be interfering. It does mean, however, that all his workers must be ready to prefer his judgment to their own when once he has consulted them and made up his mind. They have a right of expressing their own point of view, and of appeal to the Bishop in some cases. But as long as the Bishop leaves him in charge, the Head must be in authority. Mere headship in name is an impossible position."

"Yet I have heard, Father, that some bishops are not anxious that the priest should have too much power."

"If that means that they must not be arbitrary, I agree heartily. I sympathize much with the workers who have had to make a fight against undue interference. But no business can prosper without organization, and a mission is a business which requires centralization *par excellence*. The Bishop knows this is true with regard to the diocese. He must be no mere figurehead but the source of real power. Just so he ought to realize that the parish priest must have a real headship. The Bishop and the staff must trust him even when they do not agree with him, as long as he is the responsible person in the parish. 'Them's my sentiments.'"

One evening Father Hugh came in from an out-station very tired and sad. He had had to give notice to a native teacher who had been giving way to drunkenness after repeated warnings, and had concealed the fact for several months. After supper as we sat on the veranda Father Hugh told me about the case.

"I remember that teacher," he said, "when he was a small boy. He was a singularly attractive little fellow and very regular at church. When he returned from our central school he came with a number of prizes, and I began to fear for his humility. Still, he settled down well as a teacher, and his marriage was arranged, and I thought all was going well. Then I found that he was often from home, and when I charged him with the matter he replied that he had had to visit his old mother. Reports reached me, but I was not willing at first to believe them. But one day I met him at the station the worse for drink, and I had to make a public inquiry. We changed his school and he promised faithfully to do better. But again the reports came, and again he denied, until yesterday I found him hopelessly drunk once more. Poor Francis! I am quite sure the only

thing, for the sake of the other teachers, is to make an example of discipline and to suspend him for a year. But I tremble for the effect upon the boy. He will find it difficult to get other work, and idleness will be a snare to him."

"Do you find that many of the teachers who have to be put under discipline return?" I asked.

"Those who are not hardened by deceit," replied the Father. "In this case the deceit is far the most difficult feature. I would rather have a man who fails worse than Francis and owns up, than one who fails less and denies it. But in all cases I am perfectly clear that what the African needs is absolute and impartial discipline in public, with tenderness in private. To make exceptions publicly is fatal. They must understand that there is a just law, and that infringement brings inevitable punishment."

"Some people complain that our missions don't really touch the practical life; I mean that the African does not become a better citizen when he is converted; his life is not more moral and industrious," I said.

"Yes, for the reason that many missions are lacking in discipline, for one thing; for another, I believe that religion without industrial work for Africans is often 'dope,' or at least a powerful sedative. I have seen mission natives who are almost too lazy and ill-mannered to be called men, let alone Christians," exclaimed the Father with unwonted warmth. "Manual work soon shows who are in earnest; it is an excellent touchstone as well as a stimulant. No mission ought to be without it. It is sacramental, too, if it is taught in the right way. It is the material on which grace can work in fact. The two are necessary to one another, and, taken together, they prevent religion from becoming mere sentiment, and work from becoming drudgery." I had rarely seen Father Hugh so moved as he was in speaking of it.

We turned in to bed soon after, and I determined next morning to write down his words that others might take them or criticize them as I want you to do, reader. And now, as I walk down the mountain from the Mission, I shall think them over myself, while old Zakaria sings Father Hugh's praises: "He is *kale kale* (very severe); yes, it is true, but he is just, and he loves us."

THE NEW ORDER EXHIBITION

By MAX WARREN*

THE Conference of British Missionary Societies has recently printed for information and discussion the Report of the New Order Exhibition, held in Cambridge in April, 1941.†

The report was produced by the Committee which organized the Exhibition because they were convinced that from certain experiments which they made, and from the successes and the failures which they experienced, some facts emerged which are of general concern to the whole Christian Society in this country.

Full details of the Exhibition, the numbers attending it, the cost, and the plan, are given in the report, followed by a careful analysis of these details. More than half of the report is concerned with criticism. This criticism is concerned to spare no one's feelings, and that, for those who can take it, is no small part of the value of the report.

A brief summary of the purpose of the Exhibition may serve to introduce a consideration of the lessons learnt. The organizers first sought to demonstrate their conviction that the height of a great war was precisely the correct moment for Christians to insist that the war could only be understood and won, and secure foundation for peace be laid, if, first of all, the minds of men and women were directed to the far greater spiritual struggle, within which the present war is a passing episode. The principal contribution of Christians in a world at war is to preserve and communicate a sense of proportion.

Secondly, the organizers were concerned to try and reach that overwhelming majority of the population who never attend our worship and never go to religious meetings.

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† Copies of the Report of the New Order Exhibition can be obtained from the Secretary, Conference of British Missionary Societies, Edinburgh House, 2, Eaton Gate, London, S.W.1.

The running of the Exhibition at a moment when the nation was holding its breath with anxiety over the news from Greece was the expression of the first objective; the method of the Exhibition was designed to realize the second.

This second objective was in some measure achieved. Many hundreds of the very people for whom the Exhibition was primarily designed did attend. It was this success and the need to improve upon it in future which is the reason for a printed report and for this article.

The attack of the Exhibition was three-fold—through films, talks, and exhibits.

The organizers planned through the films to attract people at the point where they are most susceptible. The fact that twelve million people pay to enter cinemas every week in this country suggests the point of susceptibility. But it was quite clear that an Exhibition claiming to point forward to a New Order must be as up to date as possible. Reluctantly the organizers were forced to acknowledge that at the moment there are no sound films on the Christian way of life and the Christian task in the world which can be shown to a public used to first-rate direction, production, and photography.

It became necessary, therefore, to explore a new country as far as films were concerned. The plan decided on was to use first-rate documentary films to provide the background of the Exhibition. These films were so arranged as to demonstrate the kind of world within which the Christian task is set. Various factors principally concerned with advance bookings of suitable pictures limited the selection, but it was finally possible to put on the programme some thirteen films, every one of which was up to the standard of the professional cinema.

Against this background the speakers told their story, which in its turn was illustrated by the exhibits.

The lessons learnt from this experiment may be divided into two sections:

- (1) Showmanship.
- (2) Collecting material.

SHOWMANSHIP

The use of first-rate films was an unqualified success judged simply on the score of attracting power.

It was also a success in showing that Christians considered the whole of human life to be their province. So startlingly novel was it for most people that the Christian society could be interested, for instance, in agricultural problems and the development of industry, that many were undoubtedly bewildered. It came as a real mental shock to a number of people that religion really had anything to do with this world at all—a somewhat humbling thought in view of the amount of ecclesiastical activity most of us are engaged in!

Here one strong criticism may be advanced. While the organizers recognized the need for a prologue and even sometimes an epilogue after the showing of the film in order to draw out its relevance to the whole Exhibition, this was very inadequately performed.

Most careful preparation and much research is needed in the best way to use documentary films to illustrate the Christian programme. But it can be done, and there is a huge field of almost untapped possibilities for Christian propaganda waiting for a little vision and some hard work.

There is also a real need for fresh consideration by Christians, working in unity, as to how they can use the new technique of the cinema. Finance is by no means the obstacle that it appears to be. The cost of professional films is due in the main to the operation of the profit motive. The Christian community in this technically minded, scientific age, should be able to throw up technicians who will work for the glory of God instead of their own profit. This has direct bearings on Christian teaching about vocation.

The speakers were the real disappointment of the Exhibition. There were, of course, individual exceptions who gave us tantalizing vistas of what might have been. In the main, however, the speaking was at the level of thought and appeal which one has come to associate with a drawing-room meeting for some charitable object arranged at a time when no one under sixty can possibly be present.

There were some magnificent exceptions; let me repeat that; but on the whole, as apologists for the world-wide activity of the Christian community, the speakers failed to grip. It was not that they were bad speakers. They were all good speakers. Many of them are household names in Christian circles. Their wave-length was wrong. That was all.

It is desperately easy to criticize and hard to be

constructive. One suggestion, however, may be ventured. Was the reason for comparative failure here, a failure that is repeated by so many deputation speakers—that the Christian apologist tends to treat spiritual activities as a separate department of life and does not show either by argument or by illustration how these activities materially affect the common life of the ordinary man? Just as the film story and the romantic novel close to the sound of wedding bells, so the Christian anecdote tends to end with a baptism. Both endings are romantic in a bad sense because they suggest a climax when in fact they betoken the beginning of real arduous living. The *number* of heads sprinkled with water and signed with the sign of the Cross are of convincing value only to the census officer. It is the Cross in the heart that matters to the world.

We would plead for a far greater relatedness between the Gospel of redemption and the community which has to be redeemed. As long as men think that the Gospel is only a word for their souls and does not really involve their relationships in business, just so long will most people refuse to listen to the Gospel.

This raises an interesting point. The propaganda for the Exhibition, the very title of the Exhibition, had a disturbing effect on quite a number of people in Cambridge. They felt and said it was unsettling, that it suggested that the Christian as such was concerned with politics. It is amusing in retrospect to remember that the organizers were reported to the head of the Imperial Institute (who had most generously provided material for the Exhibition), because the bookstall contained books about Russia and the Communist experiment!

A quotation from the report may serve to sum up this issue:

Another factor operating against the success of the propaganda was the attitude, common especially amongst business men over middle age, which likes to patronize the Church and religion as valuable assets in maintaining the *status quo* but which becomes intensely alarmed if there is any indication of the Church becoming Christian, that is to say, becoming active in applying its Gospel to concrete situations.

Future Exhibitions must realize that they will forfeit the support of many who hitherto have supported Church finances if there is any tendency to demonstrate the Church as a working proposition in the real world.

The exhibits, which form the third prong of the attack, are fully described and criticized in the report. Two points are worth making here. Although the organizers tried to limit the number of exhibits and to content themselves with saying a little very clearly, they still exhibited too much and tried to say too much.

We need to remember that we are dealing with a public that is used to the "tabloid" press and learns at the cinema how to interpret suggestion. It may seem paradoxical, but cinema-photography in its dealing with personality conveys much of its meaning precisely in proportion as it does not depend on the photography but on the imagination of the spectator. But the suggestion is always clear cut.

We need to bear these facts in mind if we are to present pictorially the activities of the Christian Faith. People are not used to reading carefully or much. Fewer illustrations, simpler themes, and a letterpress that is clear and pungent—these are the factors that make for success in an exhibition to-day. The museum type of exhibition is part of the florid taste of the Victorian age. If we are to catch the under-thirties we must replace pseudo-Gothic romanticism with the fittings of the laboratory.

Far and away the most striking and popular of the exhibits was the one which tried most successfully to express the relationship of the Gospel to ordinary life, and it did this by following the technique of the cinema in the matter of suggestion.

This exhibit consisted of three main sections—one illustrated from India dealing with livelihood from the soil; one illustrated from the mining area of Africa showing the impact of industrialism on a primitive society; the third taken from China and showing the development of industrial co-operation. These three sections, under their common slogan, "Facing Problems Together," frankly set out to state three problems, to show how urgent they are, and to point the way in which they are being tackled. No attempt was made to pretend that the Christian Church is making any decisive contribution in these realms as yet, but it was explicitly shown to be concerned with the solution; and, by implication, the whole field of human life was claimed as a proper sphere for the Church's integrating mission.

An important part of the value of this form of exhibit lies in the simplicity with which it can be made and the small amount of space it occupies. It can easily be adapted

to meet the needs of a village hall, a travelling van, or a great civic centre, All that is needed is wall space and boards that, when erected, stand flat with the wall.

The above represent a few of the lessons learnt from the Exhibition touching upon the art of showmanship.

COLLECTING MATERIAL

Even more far-reaching were the lessons learnt from the collecting of the material, the actual building of the Exhibition.

In the main these lessons teach three salient truths. The first is the overwhelming necessity of a united Christian Front and the value of every demonstrated step taken towards this objective. A sectional or denominational exhibition purporting to point the way to a new order would in the year 1941 have been a fatuous irrelevance. There may be a future for such sectional and denominational efforts, but their evangelistic possibilities will lie in the degree of frankness with which they admit that they are concerned only to illustrate a special contribution, and in the genuineness with which they bear testimony to the fact that a disunited Christendom is a denial of the Gospel.

The second lesson that the Exhibition taught was the imperative need to set up NOW, at once, and without waiting till the war is over, a working machinery which shall co-ordinate all the available Christian propaganda, and guide research in the fields of the cinema, publicity, and literature. No single society or denomination can possibly present the Christian case by itself. That truism must be translated into practical endeavour. A number of efforts in this direction have of course been made. Publishing and the cinema represent two fields in which much effective co-operation has already been begun. But in publicity we still convey the impression of competition for the souls of men, while the Exhibition departments of our societies, whether "blitzed" or not, are quite inadequate to the magnitude of the task they are called upon to perform. They belong to the Crystal Palace age. But no reorganization on a denominational or society basis will be adequate. We have got the greatest story in the world, and the world-wide Christian community has abundant illustration of the power of the story over the hearts and minds of men. We are not telling the story.

The closing point of this article may well coincide with the third lesson learnt in the Cambridge Exhibition. There is only one Church. There is a radical falsity in the now traditional division of the one Church into the Church at home and the Church overseas.

The organizers of the Cambridge Exhibition realized this but lacked the time or resources to demonstrate it effectively. The result was that the Exhibition remained for the most part remote. It did not obviously touch the lives of people in these islands. The connexion between African copper, Indian jute, Iranian oil, and Birmingham and Lancashire, Sheffield and Glasgow, was not drawn. We did succeed in illustrating English slums and Lagos slums; but that was only a gesture. Here is a real need for re-thinking the Church's task, and it will immediately involve, for those of us who teach and preach and lead, a new attitude of mind and a more careful use of words. The word "missionary" and the concept "overseas," with all their associations, are beginning to be an obstacle to Christian propaganda. They were once useful. But they are dated. They are pre-Copernican.

IN PERILS OF ROBBERS.

The newly appointed Bishop in Fukien held his first Ordination on June 1st in Christ Church Cathedral, Foochow, when the Rev. Ding Ing-gnie was ordained priest. Instead of the normal peace-time journey of four hours by 'bus from Foochow from the country district of Futsing, where he is working, Mr. Ding Ing-nie had to make a hard and unpleasant journey of one week without any luggage.

All his goods were stolen from him on the way, and all his money. He arrived at the place of ordination wearing only coolie's clothes, which he was able to borrow on the journey.

(*Church Times*, September 12th, 1941.)

FOUNDATIONS OF THE RELIGIOUS LIFE.

The good news of the clothing of three African girls as novices of the African Community of St. Mary by the Bishop of Zanzibar, has been received too late for inclusion in the article on the Foundations of the Religious Life in foreign countries (p. 31).

REUNION AND THE NEW TESTAMENT

By A. HERBERT REES*

"THE Anglican Church is distinguished alike for initiating unity discussions and for providing the difficulties which prevent them from arriving at any conclusion." This remark, quoted by the Rev. Hugh Martin in his recent book, *Christian Reunion: A Plea for Action* (S.C.M. Press, 6s.), and generously described by him as "not altogether fair," is indicative, I believe, of an important element in the movement for Christian Unity to which insufficient attention has been directed. It is a commonplace to speak of the twofold character of the movement, practical and theological, and it is often assumed that they are represented by "Life and Work" and "Faith and Order" respectively. In fact, the analysis goes deeper. "Lausanne, 1927," was the offspring of "Edinburgh, 1910." The problems of the mission field or of rival sectarianism in the New World threw up this movement for doctrinal agreement. The "Lambeth Quadrilateral" originated in America, where the Bishops of the Protestant Episcopal Church had as early as 1853 appointed a commission on Christian Unity. But meanwhile in England there had arisen a unity movement purely theological in origin, proceeding not from any sense of practical necessity but from a quickened apprehension of revealed truth inherited by the Church. The Church of England was experiencing an unprecedented revival of life and energy; her clergy were eagerly turning to the theology of their Anglican forebears and were drawing new inspiration from their patristic learning and Catholic spirituality. But there was little œcumenical goodwill; the Dissenters were feared for their designs upon the Establishment; the echoes of the "Papal Aggression" of 1850, when the Roman hierarchy was re-established in England, had hardly died away;

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the Eastern Orthodox Churches were little known and their theology chiefly cultivated as a weapon against Papal claims ; and the Tractarians were being implored by their friends, though with little effect, to disavow their alleged Romanizing tendencies. But the re-discovery by so many Anglicans of their common heritage with the rest of Catholic Christendom inevitably produced a powerful theological movement for reunion. The emergence of this word "*re-union*" into popular usage marks the distinctive character of the movement as a recourse to doctrinal data and historical origins ; it was the spontaneous outcome of a new awareness among Anglicans that they had in their keeping the *gifts of God*, the Gospel with all that it says and gives—the Faith, the Church, the Sacraments, the Bible, the Liturgy—in common with those other members of the Catholic Church who were at present separated from outward and visible communion with them. Reunion was for them only the natural fruit of loyalty to the data of Christian revelation. In 1865 appeared Dr. Pusey's first *Eirenicon*, on "The Truth and Office of the English Church," in which he explored the theological and devotional divergences between the Church of England and the Church of Rome. In 1867 the first Lambeth Conference issued its Encyclical Letter deploring "the divided condition of the flock of Christ."

The present study of the problem of Christian Unity starts from the angle of practical necessity and subjective goodwill ; the titles of the first two chapters are, respectively, "Waste" and "Discord or Harmony." But that the author is fully aware of the necessity of the theological approach is shown by the fact that he devotes the next two chapters to "The Essential Unity of the Church" and "The Church of the New Testament." He is aware, too, that this approach is no mere traditionalism. It is certainly in part backward-looking, referring constantly to the data of revelation given at a particular time and in a particular event. And this particularity of the events of our Redemption is re-embodied in the particularity of the events of the life of the Church ; for in them also are seen the acts of God. On such and such a day, at such and such a font, the child of wrath becomes a child of God ; and the unity of the Church is created and maintained by these acts of God in the Sacraments "by which he doth work invisibly in us" (XXVth Article of Religion). So St. Paul sees the unity of the Church created through the Sacraments (1 *Corinthians* xii, 13 ; x, 17). The

"Lambeth Quadrilateral," in asking acceptance of the Sacraments of Baptism and Holy Communion as "expressing for all the corporate life of the whole fellowship in and with Christ," falls gravely short not only of the standards of historic Anglicanism as expressed in the Book of Common Prayer and the Articles of Religion but also of New Testament doctrine. It must be added that Mr. Martin's own words: "To St. Paul the Lord's Supper was the inspiration and symbol of the unity of the Christian fellowship," hardly do justice to the Pauline theology.

This fidelity to the data of revelation is both the driving force of the theological movement towards unity and also the restraining influence upon its development; it not only initiates the movement but it "provides the difficulties." For, besides looking backward, it also looks somewhat further forward than the "practical" movement for unity. It is not content to regard the unity of the Church as the *terminus ad quem* of the movement. It is compelled to ask: "What is the Church for?" The "practical" movement replies: "To preach the Gospel." Nowhere in his chapter on "The Church of the New Testament" does the author refer expressly to the Church as the Body of Christ or mention its supreme function of worship—not even when he deals with the Pauline "metaphor" of the temple. Yet both Pauline and Johannine writings are full of these thoughts in connexion with both the Incarnation and the Church. It is in the Body of Jesus that the will of God is done (*Hebrews* x, 5 ff.); it is in the body that we are to offer rational worship (*Romans* xii, 1, 5); the Body of Jesus is the tabernacle of God (*John* i, 14), and it remains with men as the *locus* of their worship while they are *in via* (*Revelation* xxi, 3). The New Testament cannot contemplate the religion of Jesus apart from the Church. The statement of the Wesleyan Methodist Conference quoted (p. 35) as stressing "the privilege and duty of corporate fellowship in Christ Jesus of all who are redeemed by Him" would have been meaningless to a primitive Christian. He would have replied: "But it *is* the corporate fellowship which redeems me; it was in being made a member of Christ's Body that I received the benefits of the redemption that He wrought."

This is not the only indication in the book before us that the centre of interdenominational debate is shifting to the Sacrament of Baptism. The author believes that Baptism is "declaratory of the attitude of God—an attitude of love

and grace, and it is conducted in the belief that . . . God blesses the child." "It is a service in which the child is received within the family circle of the Church, to be cared for, and to be led to grow up into a recognition of its family obligations." On this, though it is admittedly not the language of the New Testament, there would be general agreement among Christians. But to say that in Baptism the infant is made "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven," is a different matter. Here, it seems, a Baptist would feel bound to register the strongest dissent, and it would appear that the other Free Churches have largely adopted the Baptist position in this matter. And yet the language of the Anglican Catechism is demonstrably that of the New Testament (*Mark* xvi, 16; *John* iii, 5; *1 Corinthians* xii, 13, 27; *Galatians* iii, 26, 27; *Titus* iii, 5). When we are told that Baptists hold that no rite is necessary to make an infant a child of God (p. 120), we are impelled to ask whether they believe that something else is necessary or that every infant is by nature a child of God. Upon this hinges the whole question of the God-given character of the Church and, indeed, of revelation and redemption. To this all questions of Church organization, episcopacy and so forth are subordinate; but they are vitally connected with it. These things are indeed the guarantees of revelation. Where the episcopate and the priesthood are rejected, the God-given character of the New Birth and of the Rational Worship is forgotten; Baptism becomes dedication and Eucharist becomes remembrance, and the magnificent theocentric theology of the Reformers is dissipated into an anthropocentric moralism.

Nevertheless Anglicans must admit the justice of much that is charged by this book upon episcopacy in practice. "The historic objection of the Free Churches is not against episcopacy but against prelacy," says the author; but non-episcopacy has been justified by those who found themselves compelled to do without bishops. The change is aptly illustrated in Wesley's case. Mr. Martin quotes his saying of Apostolic Succession: "I never could see it proved and I am persuaded I never shall." Some years earlier, however, he had said: "We believe it would not be right for us to administer either Baptism or the Lord's Supper unless we had a commission so to do from those Bishops whom we apprehend to be in a succession from the Apostles" (*Journal*, December 27th, 1745). In the same way Lutheranism had

never intended to abandon episcopacy, and the Synod of Dort justified the Calvinist abandonment of it only on grounds of necessity. Episcopalians may, we think, reasonably ask for a reconsideration of the *non possumus* uttered by the author of this book (p. 156).

Finally, it must be noted that the Puritan notion of a "gathered Church," which the author emphasizes in more than one place, is an essentially Biblical and Catholic conception. It, too, was a protest against the Erastianism of the sixteenth century which regarded mere political unity as the constitutive principle of ecclesiastical unity. And in this respect there must be a change of heart in Anglican circles if we and the Free Churches are to understand one another. Nothing could be more opposed to the conception of a "gathered Church" than the indiscriminate giving of Communion in our cathedrals and leading parish churches to all and sundry who present themselves at mid-day on Sunday. It may be pleaded that such a practice was never contemplated by the Church if the rubrics of the Prayer Book at all express her mind. But we only have the right to ask the Free Churches to be true to their own past in the matter of episcopacy if we are true to ours in this.

On the other hand, this book appears at times to condone a theological indifferentism which would surely be fatal to the notion of a "gathered Church." The author describes (p. 22) a novel application of the principle *Cuius regio, eius religio* whereby, in order to save overlapping and waste of men and money, the Free Churches agree among themselves that one new housing estate shall be, let us say, Methodist and another Presbyterian. Will not such a principle lead direct to that "geographical" notion of the Church which Free Churchmen deplore among Anglicans (p. 164), and which it is the aim of every modern dictator, Hitler no less than Frederick the Great or Queen Elizabeth, to create? In closing this book, which utters so urgent and moving a plea for Christian Unity in face of an increasingly pagan world, we would urge that only a robust and single-minded adherence to New Testament theology can ultimately maintain that noble conception of the Church as something fundamentally separate from the world by the call of God which it has been the glory of the Free Church tradition at its best to uphold alike against the Erastianism of Establishments and the sectarianism of self-willed individualists.

EVANGELISM THROUGH CHRISTIAN COMMUNITY

The Church and the New Order. By WILLIAM PATON.
Student Christian Movement. 188 pp. 6s.

By ROGER LLOYD *

DR. PATON has written a rather apologetic preface to his new book, but there was no need for him to apologize. It is quite true that he drives his pen along a road which is already fairly black with ink, and true again that there is little, if anything, precisely original, in the sense that no one has said it before. How should there be in a book devoted to the Christian reaction to the present world crisis? It is not, after all, possible to say anything new in the sermon on Easter Sunday; but it may be a most effective sermon none the less. There are some things beyond possibility, and one of them is to say completely new words about such matters as Peace Aims, the Soul of Germany, the Future of Imperialism, and the Opportunities and Duties of Christendom. In these spheres novelty and originality are not to be looked for at this stage. When we have all the evidence before us, then they will come into their own again, but not yet. In the meantime there is a place for writers who are able so to restate old arguments and facts as to force us to consider their bearing anew, and who can so communicate the passion of their own faith as to force others to reconsider their earlier judgment that it is irrelevant. This is the place which Dr. Paton occupies; and there is hardly another writer who fits into it as well as he does.

This, I should think, is the passage which matters most:

“There is a distinct duty which devolves upon the Church itself (in the matter of peace aims and reconstruction). It is a society unlike all others upon earth, in that its constituting power lies not in the common consent of its members but in

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a divine act. Being such a society, and embracing all races, nations, and cultures within its bounds, it has a special word to say and a special work to perform in relation to this problem of world order. The Christian duty is not discharged when Christian men have done their best as citizens, soldiers, and statesmen. Still less is it discharged by the giving of advice to the State. The Church is intended by its Master to be an earnest within the temporal world order of the life of the Kingdom of God."

That, of course, is the Johannine as opposed to the Pauline view of evangelistic method. All over St. John's writings is stamped the idea that the Kingdom would flag or hasten in proportion as the life of the Church really is the life of a Christian community. If it is the company of people who truly love each other for Christ's sake, and if in its organization and its work it reflects the values and standards of its Master, then in its very being it preaches the Gospel in the most winning of all ways. Its life becomes so attractive, its community so intense and so satisfying, that no one can bear to stay outside and deprive himself of the manifest joy to be found inside, and so the Kingdom comes. "Little children, love one another"—it is as simple as that.

That anything approaching true community has converting power, the war is showing us daily. In my own experience I know of at least one person who before the war belonged to that suspicious, hard-boiled generation of Left Wing intelligentsia, arrogant, isolated, contemptuous, believing in neither God nor man. He has passed through the war as part of the community of a small village which has had more than its share of dangers and even hardships. It was a true community, and it bore itself grandly. There was so much more bravery, more unselfishness, about than he had ever thought, and it was all round him, and built, as he was bound to admit, on an instinctive but passionate recognition of the absolute distinction between right and wrong. He found himself sharing in that life, being proud and humbly thankful to do it. He found himself eagerly claiming his place and responsibility in that company of humble, anonymous folk. He found himself sharing their values and co-operating with them for the vindication of that very righteousness the possibility of which he had denied in the days of his intellectual isolation. And then he found God, or was found of Him; and is now praising Him that he was born in time to find this salvation. If war

destroys some people's faith, it restores it to others: it depends very largely upon whether one has a genuinely selfless community to provide the ground on which God can be found.

But only in Christ can such communal unselfishness find its true mark, and with it be grounded deep enough to overcome the chronic impermanencies of history. So the real function of the Church is there suggested and outlined. It is to be to all people everywhere all, and more than all, that that village was and is to my friend, the community which visibly possesses the secret of life in this or any other age. For this, as Dr. Paton says, it is not enough for Christians to do their best to be soldiers, statesmen, farmers, and shopkeepers of a quality higher than worldlings can show, though this, too, is essential. The really urgent need for Christians is to look into their parochial and congregational life, to turn their associations into true families, and thus to become the communities of Christ's Body. For the Church as a whole, on this argument, there is no issue more urgent and clamorous than that of putting its organizational and economic house in order, so that it can truly become a community living in the world, but organizing its life on spiritual and supernatural standards. This, by itself, will not bring the Kingdom, but it will never come without it. Nor will real peace.

Another great strength of Dr. Paton's book is that although he wears, and by right, a prophet's mantle, he does not think it confers on him the duty to speak his piece in the shrill accents of an hysterical scold. Other prophets, please note! His last chapter on "The Church: Forgiveness and Power" is one of the most sane and balanced pieces of prophetic writing I have ever read. The faults of the Church are not concealed; nor are its excellencies and achievements hidden. There is real encouragement for us all there—such a nice change from the all too usual run of prophetic writing to-day, which seems to think that the right thing to do is to swear hard and long in six different languages at the drivelling, blind, incompetent behaviour of the entire Church, and then is both hurt and astonished that this parish priest is driven into a depressed and dejected inaction, and that vicar swears he will read the prophets no more. Dr. Paton is not like that. There is vigour, enlightenment, and courage to be got from him.

NEWS FROM OVERSEAS

THE WAY OF RENEWAL IN JUBA.

In planning the campaign we found difficulty in securing a leader either for the African or for the European side. Our original choices, for one reason or another, failed, and we then tried in several directions to secure others, but met with no success. As we made it a matter of prayer we wondered why; but by the end of the campaign it was borne in upon us that God wanted the leadership from ourselves, and not from outside; and that He meant to have it so.

This was especially true of the European side. All the normal Juba community of Britishers, with the exception of four or five, came to the meetings, and interest was maintained and increased evening by evening. On occasions "strangers" passing through joined us and took part in the discussions. Each time some one or another said in effect: "It is *our* task to find a way of renewal and reconstruction. These strangers don't live with us; don't know us; and we have to find God and Jesus Christ as a living reality amongst ourselves. We don't want strangers—it is ourselves, with our own knowledge of one another's weaknesses and failures and lack of faith and understanding; it is ourselves who must find a way through together."

The European meetings, which took the form of discussions opened each evening by a different layman and chaired by Bishop Gelsthorpe, were held in a different house each evening. In a way the meetings were quite remarkable. Many joined in the discussions with frankness and ability. At the earlier meetings the representatives of the Church deliberately kept quiet so as not to appear to be unduly influencing the discussions; but this was not acceptable to the meeting, and the guidance—not the opinions only—of the Church was demanded time and time again.

The Bishop himself confessed openly that he had intended to guide the discussions himself along definite lines; but every time he tried, the leadership seemed to be taken from his hands. His sense of impotence, which he had never felt so keenly before, only left when he realized that Christ Himself was taking control as Leader.

During a keen discussion on what constituted a "Christian," every time we tried to widen the definition—so that honest doubters might not be excluded—the whole meeting refused any attempt to lower the standard, and insisted that a Christian could only be one who accepted the claims Christ made about

Himself; gave to Him unqualified belief in the essential doctrines of the Church; and brought his life and practice into line with Christ's demands. They maintained that implicit belief was essential, while admitting that they themselves might be left outside and could not be counted as His followers.

I am sure several faced His claims in real and deep seriousness, and with a fuller understanding of all that was involved. The disadvantage of the discussion method is the inability to bring people to open "decision." The crowd saves them in a way; but we were unable to discover any other way of getting most of the folk to come, and to come each evening. People obviously welcomed an opportunity to "talk back" and ask questions. Equally obviously, there is a real hunger for informed leadership and for leadership based upon deep and unshakable faith in Jesus Christ and in the doctrines of His Church.

We believe that fruit will be seen as the days pass; and, anyway, there is a new sense of fellowship about deep things in Juba. People are interested in reconstruction both of civilization and of the individual, and are ready to accept leadership which is fearless and faithful.

The Africans were moved far more on the "renewal" side. Practically all those who came for personal interviews—and there were many—were men and women (men mostly) who had fallen away, grown cold, and slipped into sin. Fearless and open confession in front of others emerged again. I begin to think that this is an almost necessary step for an African to take.

Outsiders were attracted, but hardly any came forward for a definite confession of faith. Once again we felt in our "Quiet Times" that God was clearly leading us to see that the Christians must be "revived" if any movement to Christ among the people outside is to begin.

We got nearer to real "fellowship" with Africans than ever before; but we have a long way to go. The meetings were all well attended and often crowded, and conviction came to many.

IN PERILS IN THE SEA.

I was on my return trip after visiting the Turks Islands, and had crossed the big stretch of shoal water that lies on the south side of the Caicos Islands, and had entered on the ocean on the other side. Then the wind died down, but we found a heavy swell running in on our quarter, so heavy that before nightfall there was nothing for it but to lower the mainsail and secure the boom. We made in consequence a slow passage to Castle Island Light, and I had to give up hope of being at Long Cay for Sunday. I woke at 4.30 on Sunday morning and went on deck to look at the weather. First I saw that we were not far off the Light, and

next that a heavy squall was coming from a direction that would put us on a nasty lee shore. All hands were quickly called, and the engine put full ahead, while all sail was got in. We met the squall with very heavy wind in it with bare poles. Eventually we weathered the dangerous shoal, and went on our way to Long Cay. Under its lee we did some small repairs. At daylight on Monday we sailed for Clarence Town, Long Island, and reached there without misadventure. We were just in time, as a heavy wind got up and kept us there for a day or two. At last we got away and sailed for Rum Cay, an ocean trip, and this time a nasty one. There was a horrid cross sea, and what wind there was came from straight ahead. We were all tired of it by the time we reached the Cay. However, the weather had not done with us yet. I had a confirmation that evening, and landed to give first communion early the next morning. By this time the wind was rapidly increasing and we had a rough passage in the dinghy back to the ketch. After a hurried breakfast, we weighed anchor and put out to sea on our way to San Salvador. It turned out to be the roughest trip I have had in the ocean, but we held on as the wind was fair. None of us was sorry to reach the shelter of Sandy Point. There we were hung up again. The weather prevented our going to sea, and we could not get to Riding Rock, which was our objective. In a day or two the wind subsided and we sailed to Cat Island. There was but little wind, but a huge swell was running, by far the biggest I have ever seen from a small vessel. At one moment we were on the top of the world, and the next we were in the trough, seeing nothing but the sky and two walls of water. Fortunately all our gear withstood the strain, and we reached Port Howe, Cat Island, a little place with a large natural reef harbour.—(From a Report from the Bishop of Nassau.)

A PRIME MINISTER RETIRES.

For thirteen years Martin Luther Nsibirwa has been Katikiro (Prime Minister) of Buganda, and now he is to retire. The younger men in his country are apt to measure the standard of a man's education by an ability to understand and speak English, and this the Katikiro has never done. But for good sound common sense, clear insight into the native mind, and the ability to spot what would be beneficial or otherwise to the progress of his country, his reputation stands high.

The Katikiro is a faithful Churchman. "I was brought up by the Church," he says, "educated by it, attended its services, and have supported it all my life, and will do so to the end of my days, and to ask me to leave it, or refuse it support when it is in difficulty, would be unthinkable." May God bless him in his retirement
(*Uganda Church Review*.)

REVIEWS

STUDIES IN CONTRASTING DEVELOPMENTS.

Longman's Pamphlets on the British Commonwealth.

1. Britain and India. R. COUPLAND. 94 pp. 1s.
2. Britain and South Africa. E. A. WALKER. 64 pp.,
3 maps. 1s.

Oxford Pamphlets on World Affairs.

32. India. L. F. RUSHBROOK WILLIAMS. 32 pp. 4d.
39. South Africa. E. A. WALKER. 32 pp. 4d.

There is no lack of experts on the development of the British Commonwealth writing for popular consumption at the present day. The four pamphlets listed above are evidence of this interest in India and South Africa.

Professor Coupland's study of Britain and India is outstanding. He combines an accurate presentation of facts with a just and well-balanced appraisal of their significance, and his use of quotations is extremely successful. Professor Walker has not been so successful, and in point of fact his smaller contribution is the more readable.

In both countries the difficulties overcome have been great and the problems to be solved tremendous. One cannot resist reflecting on the difference between the neglect to which South Africa was subjected through hesitant and differing policies and the steady and progressive attempts to develop and unify India. Professor Walker makes a comment which draws out this contrast to the full when he says: "The Union's Native Policy is of course primarily its own concern, but it is no use blinking the fact that friction may arise as Africa becomes more closely knit together." The South African Native Policy is nothing more nor less than a pigmentocracy founded upon a technique of domination meant to ensure the supremacy of the small white minority in the Union. It is impossible to agree that this policy is the sole concern of the Union Government so long as the three Native Protectorates within South Africa continue under the control of the Colonial Office.

Compare this with the careful safeguarding of minorities in India, which is the kernel of the whole problem of self-government in that country, and one sees what a wide gulf there is between the development of India and South Africa. We have yet to see the solution for both these countries, and an accurate

knowledge of the background is essential for any such solutions. Hence the vital importance of these pamphlets for the present time.

C. T. Wood.

THE WORLD WE'RE FIGHTING FOR. By RONALD A. KNOX, GILBERT L. RUSSELL, ANTHONY OTTER, and W. J. NOBLE. Student Christian Movement Press. 109 pp. 2s. 6d.

This interesting and stimulating little book consists of a collection of nineteen broadcast talks addressed to the men and women of the Forces, and especially to those who are ready to give a thoughtful hearing to what the Church has to say. It is all too commonly argued nowadays that religion and war cannot exist together, and that consequently "the only honest thing to do is to shelve Christianity altogether until the war is over." To combat this attitude of mind it was felt that an attempt should be made to tackle the question: "What has the Christian Faith got to do with this war and the world we're fighting to bring out of it?" The simple purpose running through the talks, therefore, is to show how the Christian religion bears upon the world at every point.

The talks are grouped under four main headings—(I) The World we're fighting for, (II) The World as we see it, (III) The World and its Works, and (IV) The World and the Way of Christ. Having sadly misused our twenty years of so-called peace, we are confronted with another war, which is unfortunately shaking—or at least severely testing—the faith of many. The present, therefore, affords a real opportunity for the Church, whose mission through the ages has always been to show the Way of Christ, not only through the dark days of distress and destruction, but also through the even more difficult days of peace and the returning prosperity that may follow. And so the missionary efforts of the Church are urgently needed now as perhaps never before in its history.

It would be invidious to make selections from the almost countless forceful passages and inspiring thoughts that fill the pages of this little book; it should therefore be carefully read from cover to cover by all those who have faith—or need greater faith—in the Church's great mission in the world.

F. H. S.

C.M.S. THROUGH THE YEARS. By R. E. DOGGETT. C.M.S. 67 pp. 1s.

Dr. Stock's great *History* provides most of the material for this short survey of the Church Missionary Society during the one hundred and forty years of its existence. The salient facts have been selected and presented in such a way as to give an admirably clear impression of the aim and characteristic principles

of the work of the Society ; and, in addition, the writer enables us to see this history in the light of the present situation, reminding us that the power to find the Christian answer to the world's problems must be sought now, as in spite of failures it was manifestly sought and realized in the past, only in God Himself.

One is struck again and again by the readiness of the leaders of the Society, and of its missionaries, to take risks in response to new calls and to seize unexpected opportunities ; the claim that "the freshness and spontaneity which are material to a voluntary society with a vital and ever-growing purpose have characterized the C.M.S. throughout the years" is well borne out by the evidence of this record.

From the time when Wilberforce, one of the first Vice-Presidents of the C.M.S., stirred the conscience of the British people to demand the abolition of slavery, the Society's influence on public opinion and on Parliament itself has been not inconsiderable. Sometimes its attitude has been one of protest, as in the matter of the opium trade with China and of the one-time anti-Christian bias of our policy in India ; more frequently there has been co-operation of Government and Mission in education, medical work, and other social services.

In strong contrast to the S.P.G., the C.M.S. has always left final responsibility in the hands of its committees, determining that "the Society should not depend on the official leaders of the Church for initiative."

There are suggestions for further reading at the end of each chapter and a set of questions for discussion.

A. DE SAUSMAREZ.

"A FIRST INSTALMENT."

Those who are concerned about the Colour Bar and the severe restrictions under which the natives in South Africa labour will be interested to learn of a concession by the Union Government that has recently been announced. The announcement was made by Col. The Hon. Deneys Reitz, Deputy Prime Minister and Minister of Native Affairs ; and, appropriately enough, it was made at Lovedale during the celebration of the centenary of the Institute. Col. Reitz said he had come with "a small first instalment of elementary justice." The announcement was three-fold : (1) that Witwatersrand University had now opened its doors to Bantu medical students ; (2) that the South African Native Trust was to provide funds for bursaries for medical students to train for one year at Fort Hare and then go to Witwatersrand University, and also funds for a hostel for such students in Johannesburg ; and (3) that the Cabinet had decided that an opportunity be provided for Bantus to become civil servants in higher grade posts in the Native areas.—(*Life and Work*.)